# DEVELOPING A MODEL OF MENTORSHIP MINISTRY IN AN AFRICAN AMERICAN RURAL CHURCH

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## ABSTRACT

DEVELOPING A MODEL OF MENTORSHIP MINISTRY

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This model of ministry was developed in Springfield Baptist in a rural African American Church. The purpose was to develop a mentoring for leadership transition in three core areas, Deacons, Trustees, and Missionaries. The treatment consist of matching youth with leaders in the three stated areas where the leaders were shadowed by the youth, given instructions to the youth and opportunity for the youth to do service in the leadership capacity which they were match. Resources of the model reflected that the youth could learn the leadership role and perform them.

# ACKNOWLEDGEMENTS

I first would like to acknowledge my Lord and Savior, Jesus the Christ. If it was not for him giving me the strength to continue this journey in my life working my Doctorate, I would not have made it to this point. I would like to thank my colleagues in the process, from starting this journey in building relationships that will last forever. I would like to acknowledge my Mother, Lillie Neal Roberson, who believed in me from the time I shared I was going to work on my degree. She had nothing but positive words to keep me pressing forward to higher things in life. This acknowledgement also goes out to wonderful people who played a major role with me doing ministry in the church. People like The Rev. Dr. Ralph Reavis Sr., my former pastor at Riverview Baptist Church, who allowed me to grow when I was his understudy. The next person is Deacon Vera T. Johnson who became another mentor in the process, taking me under her wing and instructing me in becoming a deacon and doing ministry the right way. I would like to mention Deacon Bessie Hicks for becoming part of the Brown family in becoming a mentor to our oldest daughter, Morgan. The Brown family is so indebted to the Vance family in embracing Cameron our youngest daughter by being mentors and G' ma and G' pa to the family.

I would like to make a special acknowledgement of the Springfield Baptist family for embracing the Brown family for five years as their pastor in Meherrin, Virginia. This is the start of my first pastorate and where the Mentorship Ministry was birthed and used successfully. It is hard to single out individuals in the ministry where you pastor, but these people helped shape and form a transition to make this model work in building

future leaders in the church. These people are Dr. Robert Stokes, Chairperson of the Deacon Ministry. Mrs. Janice Whitehead, who became Christian Education chairperson by developing the Ministry model. The researcher would like to acknowledge Michael and Brenda Fowkles for opening their doors to us and making us feel like part of the family when we first started at Springfield. Lastly, I would like to thank my mentors, Dr. Ricky Woods and especially Dr. Terry Thomas, who spent quality time to make sure his students understood the process in the quality of the work.

# DEDICATION

I would like to dedicate this work to a wonder family who has been there when times became hard and challenging to continue on this journey the Lord has led me on since 1990 when I was first called to the ministry. Behind every good man, there is a great person. This person is my wife, Pamela Johnson Brown from Fayetteville, North Carolina. Pam and I have been married for the past twelve years and she has been the backbone and the glue who has kept this marriage together with two wonderful children, Morgan, 11, and Cameron, 8. For eight of the twelve years Pam and I have been married, she has been standing beside her man in his academic achievements, from my undergraduate, my master's and doctoral degree. This dedication also goes out to every person who had a hand in my life, such as, my Grandmother, who has gone on to the Lord. To my mother, Lillie Neal Roberson, who continues to show strength in being the strong women she is today, along with my father James Roberson, and my siblings Christy and Shaun Roberson. Lastly, I have to reach out to the wonderful youth at Springfield who took part in developing the model to grow by having mentors in their lives at Springfield Baptist Church.

# INTRODUCTION

This chapter introduces the reader to the research in ministry on the topic: Mentorship Ministry in a Rural African-American Baptist Church. The context of this project takes place in Meherrin, Virginia. This model was developed in order to establish a mentoring ministry through training workshops and other church activities that entailed teaching the core values of the church. The workshops were scheduled in order to prepare the mentors for a smooth transition in their leadership roles in the church. The reader will see each chapter linked to show how the model was developed in doing ministry at Springfield Baptist church.

In Chapter One, this researcher defines the Mentorship Ministry and focuses on explaining why this area of ministry came about in an African-American Baptist church. The researcher discusses the need to develop a mentoring model that would assist the youth of the South in learning the core values of the church while getting a better understanding of the overall function of the church.

In Chapter Two, the researcher covers the literature related to the ministry model in the field of mentoring in a rural African-American Baptist church. The researcher discloses the limited information published and conveys how other researchers put their mentoring models together in order to develop a ministry within a rural section.

In Chapter Three, the researcher focuses on the theoretical foundation of the ministry model. The theological, biblical, and historical foundation and basis for Mentoring is discussed. The researcher focuses on Liberation theology, the historical and biblical foundation in developing the model utilizing the written text of the Bible.

Chapter Four discusses the methodology and the design of the Mentorship Ministry model that was utilized in the field experience. This chapter focuses on the data collection methods used to measure the need for Mentorship ministries in rural African-American churches. The methods included workshops, training sessions and youth outings.

Chapter Five provides readers with what occurred during the implementation of the process. The researcher also conveys the results of the data collected.

In Chapter Six, the researcher reflects on the field experience of the model and suggests that there should be additional work conducted in this area.

# CHAPTER ONE

## MINISTRY FOCUS

### The Spiritual Autobiography of the Researcher

The life of the researcher, Theodore Tyrone Brown, began on April 25,1961 in Richmond, Virginia. His parents are James and Lillie Roberson. The oldest of three children, he is married with two daughters. Due to his mother's young age, the researcher was raised by his grandmother. They lived in the innercity of Richmond, Virginia until the researcher reached the age and maturity level to live on his own.

The home in which the researcher lived, 4 King Street on Richmond's north side, was a single family home. There were ten people who occupied this dwelling. It was a small two-story wooden-frame house. The house had the basic rooms: three bedrooms, one bathroom, a living room, dining room, and an eat-in kitchen. Due to limited space, the researcher's family utilized every inch of the house to the utmost. The dining room was converted into his grandparent's bedroom. The kitchen table seated six people, but was pushed against the wall and only seated four. On the second level of his home were three bedrooms and the bathroom. The boys had one room and the girls had the other two.

The researcher shared a bedroom with his uncle and cousin. Their room was heated by a wood burning stove that often produced more heat than one could handle. They had one set of bunk beds. He slept with his cousin Todd in the same bottom bunk for many years. He can recall many restless nights sleeping "head to feet" in that small bed. It wasn't until his uncle Jack enlisted in the Air Force that the researcher had the opportunity of sleeping in his own bed.

Although the researcher had limited space and his family lived on a limited income, they were a happy and loving family. They knew of no other way of living, therefore they made the best of a *not so good* situation.

The researcher lived in a community where homes were located between the city dump and a cemetery. While children from other neighbors played in playgrounds, the graveyard is where the researcher spent most of his days playing anything from "hide and go seek" to football.

The community he grew up in was like one big happy family. Everyone knew and respected everybody else in the neighborhood. At this time in his life, it did not matter where he lived as long as he had a roof over his head. When looking back, the researcher did not know what being poor was until he became older. It was then that he began to realize and understand the conditions he had lived in as a community and family.

The researcher's grandmother, Irene Brown, was known to everyone in the community as Big Mama. Big Mama stood about 5'5 tall and weighed a mere 120 pounds. She earned the name Big Mama by being a mother figure to all the children and young adults in the community. She was kind and gentle, yet extremely firm when it came down to business. She was well respected and looked up to at all times.

Big Mama played a major role in the researcher's life. She was the lady who got him started on his Christian journey with the Lord. He can remember her evangelizing to family and friends on Saturday nights, "If you can go out and party on Friday and Saturday, you could give God the time on Sunday!" were words she told his aunts, uncle, and other party-goers as they prepared to step out on the town.

As for the researcher's house, regardless of what you did or where you were on Saturday night, you were in church on Sunday mornings. It was a must for everyone to go to church. The researcher still recalls wearing an oversized polyester suit and black patent leather shoes stuffed with toilet paper walking to the bus stop going to church. He transferred buses twice before reaching Saint Beulah Holiness Church located in the eastern portion of the city. The area was referred to as Church Hill.

His earliest worship recollection was at the tender age of five years old. At this time, he was just beginning to learn about the experience of worship. At this church, they had two services each Sunday. This meant he was in service all day. This was a big learning experience. As a child, he had thought of worship services as loud, long and noisy. He just did not understand why people were crying and shouting up and down the aisles all the time. However, it seemed like when the music began, the people became happy. He tried to determine if this was due to the beat of the music or the words the choir would sing. Whatever it was . . . he didn't want any part of it! He was frightened by what he saw and simply did not understand the emotional tantrums around him.

As he grew older and wiser, he began to realize the importance of his spirituality. It was not something inherited, taught, or forced on him. It was something he experienced and felt. It was a feeling deep within his soul that touched him and guided him every day of his life.

The lady he looked to for love, support, and guidance instilled in him the importance of prayer. Big Mama would pray in good and bad times. Whenever the spirit touched her, she would stop and acknowledge the presence of God. Her prayers could be

heard and felt throughout the house. It seemed as though everyone in the home would stop what they were doing at this time. When she prayed, her voice and facial expressions changed. There would be a calmness and peace in her attitude. As he looks back, Big Mama's devotional time affected him subconsciously. His thought process in worshiping God was present and he did not even realize it.

What he saw was a lady who wanted to be liberated from the heavy responsibilities of her day. This woman labored long and hard to support her five children and two grandsons. Although his grandfather was in and out of the home, she was the one the family depended on. She carried a heavy load on her shoulders, but left her burdens unto her God. He was very blessed to have had her in his life and will always be thankful to God for her. For it was through her that he first saw *Him*.

In the early 1970's, he began attending Seventh Street Truminph Baptist Church. It was a newly relocated church in the community and within walking distance from his home. It had a membership of about two hundred. The warmth he felt and the sense of belonging encouraged him to return each Sunday. This church in the community became his outlet and he became actively involved in various activities.

Seventh Street Truminph had so much to offer him. One thing that truly influenced him was the pastor, the late Rev. Dr. Charles B. Hinton, Sr. When he stood to speak, he captivated everyone's attention. He spoke in a way people could follow and understand. The researcher looked up to him because he did not really have a male figure in his life. Pastor Hinton owned a barber shop, dressed nicely, and drove a new Cadillac every year! The writer felt that if he could pattern his life after someone, why not Pastor Hinton!

He was beginning to feel comfortable and less threatened attending worship service. He began attending Sunday school each Sunday morning. He recalls his teacher Mrs. Davis and the classroom filled with children from the community. The teachers provided little snacks for the children. This training enhanced the knowledge he had gained at St. Beulah Holiness Church. He continued to grow spiritually while learning at a level that was age appropriate.

Shortly after attending Seventh Street Truminph, he joined the Usher Board, the Children's Choir, and Boy Scouts at this church. It was at the age of 11 when he felt a need to give his life to the Lord. At this time in his life, he felt the love of God in his heart. It was a warm feeling like he was needed and God loved this little boy who badly needed some attention. It was June 10, 1972 when he went down into the water; he came out a new person. He felt different when he came out. It was like a burden was lifted from him. The Baptism was held on a Sunday evening. He had gone through the process of being a candidate for baptism without his family knowing. It wasn't until he brought the envelope home from church that they found out. At the time, he did not know what his family would say about him joining a Baptist church because he was raised and brought up in the holiness church. He was relieved to know that the family was happy for him because he had given his life to the Lord. They were disappointed that he had excluded them from attending the baptism. Yet they were very supportive with the decision he had made. From this, he learned to share with his family the important events which took place in his life's journey.

The researcher knew the upbringing he had was the best his family could give him, but they were very poor and could not afford many things at the time. It was a

blessing that his mother saw fit to let his grandmother help her raise him. It made a big difference, but there seemed to be something missing in his life. It was someone who had a little more power than he had over his family. It was accepting Jesus into his life. This he can call enlightenment for him. This was the new birth he was looking for. This young boy didn't want to go to hell and he wasn't going to let it happen if he had anything to do with it.

From the time he was 11 to the age of 15 he was active in the church. Once entering high school and becoming involved in sports and other extracurricular activities, he was drawn away from the church. The researcher had found interest in these activities and friends and no longer needed the church to fill his emptiness.

One night, his friends decided to attend a basketball game in the school gym. None of them had enough money for admission. Therefore, they decided to sneak into the game. The plan was to hide out in the gym until the game began. That night was an eye opener. Out of everyone, he was the only one discovered! The fear and embarrassment he felt that night is what helped to shape him into the man he is today.

The researcher was caught by one of the tennis coaches who also happened to be the announcer for the basketball game. This person was Craig Cooley. Mr. Cooley escorted him out of the gym. He spoke to him in a stern but caring way. He banned him from coming to the games until he could learn to do the right thing. The researcher realized that he was wrong.

Shortly thereafter, their paths crossed again. Mr. Cooley offered to help the researcher earn his way into the games. Mr. Cooley chose him to collect tickets for the ball games. Not only did he get into the games free, but he was paid five dollars per

game. It wasn't until later that he found out Mr. Cooley had spoken with his teachers to see how he was performing in class. Mr. Cooley developed an interest in him. He saw something in him that no one else had ever bothered to see.

Not only did Craig help shape his life, but his wife Sarah took an interest in him also. They taught him a trade which allowed him to help his family financially. The researcher learned how to string tennis rackets. At that time there was a need for this trade, and very few people knew how to string rackets in the city. The researcher earned enough money to assist his grandmother with basic necessities for the household. Craig continued to be his mentor through his high school years and beyond. He has since changed careers. He is an outstanding criminal lawyer who continues to advise and motivate the researcher to reach for the stars.

Upon completion of high school the researcher entered community college. Obtaining a higher education wasn't stressed in his family and community. Therefore, he found it difficult to focus on academics. Instead, he felt it was time to focus on getting a full time job. The researcher became employed by Circuit City, working in the Warehouse for about one year. It was a learning experience in loading and pulling orders for this company. This job made him grow-up fast to become a man.

In the early 80's, he was hired by Philip Morris, USA, and worked there for 13 years. Working there exposed him to various types of people, attitudes, and situations that he never experienced before. The researcher enjoyed working there, but felt something was missing. The researcher was being led in a different direction, but afraid to find out what it was. The researcher recalled his uncle saying, "Boy, not too many people leave this type of work!" It took several years to follow the lead he was being directed in.

The void in his life was the absence of worship. In the summer of 1986, the researcher began attending Riverview Baptist Church. The church balcony is where he sat and felt most comfortable for several months. Slowly, he found himself sitting in the rear of the lower auditorium. Before he realized what was happening, he was led to join the Riverview church family.

Life was moving in a direction and speed that he had no control of. The researcher found himself attending weekly bible study classes and Sunday school regularly. The researcher became an active member at Riverview Baptist Church and within nine months he was approached to be a part of the Deacons Ministry. Upon accepting this duty, he was one of the youngest in the church history to become a deacon.

As a Deacon, he assumed the responsibilities of a leader. To the best of his ability, he tried to set an example for others to follow, especially the young males. His mentor deacon and he visited the sick and shut-in, followed up on the grief stricken, served as worship leader, and other duties and responsibilities as directed.

Another of his major influences in his life was Vera Johnson who happens to be ninety-six years old. Ms. Johnson was a Deacon at his home church. She helped in his walk in becoming a Deacon. The researcher did just about everything that a Deacon could do. From visiting the sick to taking communion and the list goes on. That stage in his life helped him learn a lot of his ministry skills. It taught him that there were needs in serving God's people. His attention was focused on the persons who were overlooked in the church. This made him more aware that everyone's needs are important regardless how big or small. This process helped him in developing his ministry and shaping his religious beliefs.

In 1987, he started doing ministries in the church setting, working with the Young Adults Ministry. This ministry was very rewarding to him because he was able to fellowship and relate with young Christians within his age group. The researcher often hosted bible study groups on Friday nights at his home.

It was the beginning of many opportunities of doing ministry in his life. The researcher had an opportunity to see a ministry grow and see lives changing. The Lord led him and some other people to start a Super Thursday Ministry. This ministry focused on all youth of the church and the larger communities surrounding the church. They started with just a handful of youth, but ended up developing several Ministries out of the Super Thursdays. Children were meeting each week to do homework, attend choir rehearsals, and learn about the different ministries the church had to offer the youth.

There seemed to be a need to assist people every place he went. The desire to assist, pray for, and console others became very natural to him. Before, he offered his services, but wasn't as confident in himself. The researcher had the drive to become the very best that he could. The researcher was hungry for knowledge and it seemed that knowledge was knocking at his door, saying "let him in." During an in depth consultation with his pastor, he conveyed to him his call to the ministry. It was during that visit Dr. Reavis asked what was going to be his next step to prepare for ministry. The researcher is a firm believer that in order to teach, you must first be taught. Having only a high school education, he realized that he needed further training. God had called him to a mission and he was not about to let him down. His first priority was to receive the best education he could to fulfill the work of the Lord. The researcher enrolled at a local community college. From there, it became a nonstop experience in his life.

One sunny Sunday afternoon, the researcher was sitting on his front porch enjoying the day. The quiet and stillness of the atmosphere overtook him. In the relaxed state of mind, he recalls reminiscing on the previous morning worship service. The researcher began to meditate on the scripture that Dr. Reavis referred to. Then, there was the transformation in his life that lifted him to a bigger purpose. There was something that kept telling him, "It's not about you. It is all about God." This thought would not leave his mind. Before he knew it, he was preparing himself for the task of being a more devoted Christian and leader. This process was one of many beginnings in his call to ministry. It started when he was young, but didn't realize it at the time. It had to start in the home from which he grew up. It was the time when he was discovered by Craig and his wife; they saw something in him that drew them to him. The call to ministry came when there was a missing piece of the puzzle that was not in his life. It took these stages for him to step up to the plate to see all he was going through in life and knowing God was leading him to do his work here on earth. The researcher was to afraid of what might happen. The passage of scripture that brought him to the understanding of his call to ministry was when Paul told the younger Timothy, "God has not given you the spirit of fear, but power, love and a sound mind."

The fear came because he was afraid to speak in public. Education was not a big thing in his life at the time. He was making it from day to day to provide for his family. The researcher had missed a lot of his formal education by finding ways to avoid it. The researcher just knew playing sports was going to be his way out of the neighborhood. The fear of speaking in public was not something he thought he needed at the time. Boy, he was wrong. The researcher would get around people who seemed to have more going for

them than he did. The researcher would listen to the conversations without adding his own two cents. It was the hand over his mouth moment for him. When he used to speak, he would cover his hand over his mouth because he was too afraid he would say the wrong words at the time. The researcher did not have the confidence he needed to engage in a conversation with most people. It took people such as Ann Vance and Pamela Bridgeforth who worked in the church with him until he became confident in himself. The researcher was hiding because he did not want other people to know that he was not a very good talker. The researcher would limit his conversations to a minimum. The researcher was a very quiet person growing up and did not say a whole lot. The researcher would just listen to the things going on around him.

The changing moment came when the researcher had several months to prepare himself for the trial sermon. The researcher had to preach on September 9,1993. This was the regular worship service at eleven o'clock a.m. The passage of scripture he was led to use was in 2 Timothy 1:7. The topic was "God has not given him the spirit of fear." The researcher would have to say that day was a "coming out" moment in his life. There were no more hands over the mouth moments for Tyrone Brown. It was the spirit of God telling him that he could do all things through Christ Jesus who strengthens him. It was those verses that brought him through to this point in his life.

There is no fear today in speaking with confidence before God's people. The Lord has given him a spirit to speak for a cause. It is the spirit which is guiding him. The researcher does not have the fear like he used to. God has taken most of it away. One can see that God has brought him an awful long way. The researcher came from an at-risk community to not benefiting from the public school system and not having the

adequate resources to maintain day to day living with his family. Now his life has made a turn. The researcher went through numerous jobs, but now he has become a lender at Bank of America and pastor of a rural Baptist church.

In understanding the school of thought for doing ministry in the church, the researcher sees where his beginnings came from. The researcher was influenced by people like Dr. Reginald Tuck, New Testament Instructor at VCU, Dr. Ralph Reavis, Dean of Virginia University of Lynchburg and former instructor of Church History and Christianity at Virginia Union University School of Theology in Richmond Virginia. These people helped in forming his theology of God. These people have shaped him to become more radical in his thinking of the church. They helped liberate him to understand about a God of history. These great people of the Lord, along with Dr. Cliff Edwards, chairperson of the Religious Studies at Virginia Commonwealth University, have been instrumental in his walk as a minister.

In 1990, he began to expand his educational endeavors by re-enrolling in J. Sagarent Reynolds Community College. The researcher later transferred to Virginia Commonwealth University (VCU), in 1994 to 1997, earning a Bachelor of Arts in Religious Studies. While attending VCU, he was honored by receiving an award for most outstanding Religious Studies Student in 1996. In the spring of 1998, he was accepted into the Samuel Dewitt Proctor School of Theology, Virginia Union University, in Richmond, Virginia. In May of 2001, he successfully completed the requirements of the university and earned a Master of Divinity.

While attending VCU, he served as a tutor/mentor to disadvantaged youths. The researcher met with troubled teenaged boys once a week. They had study groups, took

trips, counseled one-on-one, and assisted with peer pressure situations. The researcher also volunteered at the Women's Correctional Center. The researcher tutored women in the area of mathematics in preparation for obtaining their GED.

When looking back to the time he felt led to go into the ministry, he was a twenty-eight year old single man. Then all of a sudden God planted a young lady in his life. This person helped shaped him into who he is today. Pamela Johnson of Fayetteville, North Carolina was about to begin a new chapter in his life.

One of his friends introduced him to Pamela who was working in an enrichment program for young children at the church. She was new to the area at the time. The researcher was too focused in doing ministry and was not interested in dating anyone. But they engaged in a friendly conversation and exchanged telephone numbers. The researcher became rather concerned because a couple weeks had passed and she never contacted him. His feelings were hurt because this lady was not pursuing him! This was new to him because in past relationships, he was the one being sought after. The researcher ended up calling and asking her out on a date. What he did not know was that God had sent a different type of lady his way. The rest is history. Pamela and he got married in July of 1995. They are the proud parents of two beautiful daughters.

There was more to the story, because she has been there for him since they have walked down the aisle. For the past ten years, Pam has experienced good and bad moments with his struggles of pursing a higher education. The researcher has been attending school since they married. Pam's spirit towards reaching his goals are wonderful.

He and his wife discussed the possibilities of him enrolling in Virginia Union University's School of Theology. It was she, pregnant with their second child, who walked his application in. That meant so much to him because she was having a difficult pregnancy and needed him to support her, not *vice versa*.

He can say that she is the backbone of his family because of the person she is. She makes sure he is taken care of all the time. The researcher would not be where he is if he did not have her on his side. The strength and love she has shown him is a blessing. The ministry he has, she has moved right along with him. This process has made them stronger in the Lord and the power of his might. The researcher is one fortunate person to have a loved one who gives her all to see him through this process in his life. It is Pam who taught him how to share. It is she who knows how to keep the family laughing opposed to crying from time to time.

The passion he has to share biblical teachings with others is why he strives to be the best he can be. In order for him to be his best, he must continue to be faithful to his God first, and willing to accept guidance through his mentors, colleagues, and advancing his education. Furthering his education is mind boggling because he felt that a Masters of Divinity would be the final degree he would pursue. Although he has been in ministry for almost twenty years, he still thirsts for knowledge.

The researcher believes that every task done in ministry is an accomplishment. When Pamela, the girls, and he first went to Springfield Baptist Church, they had a big adjustment in their lives. On January 4, 2003 when they first walked in for the order of service, there were only thirty-three people in attendance. They looked at each other, because there were not any children but their two. They were concerned because their

children left a place where there were many ministries for them to be involved in. The decision was based on accepting a church in North Carolina with greener pastures or going where there was a need to build this church from the ground up. He and Pam continued to encourage one another, for they knew the size of the congregation did not matter, for it says, "Whenever there are two or three gathered in his name, he shall be in the mist of us." They obeyed and trusted in the Lord. It was hard to adjust to the new environment because a city boy was going to a rural church. They had to learn the people's way of living because their ways were so different than the people's. They are still adjusting.

The church has grown in the past two years they have been there. It is a challenge when they travel about eighty-six miles one way to do ministry, but they see the spiritual growth in the people. The ministry is about shared responsibility. The researcher thanks God for the ministries they brought to this community. The enrollment of children has brought joy to their hearts. They are beginning to see the fruit of their labor. On Wednesday nights, they average around nineteen people for bible study. This an improvement from the six they began with.

The researcher has worked hard to put ministries in place so that his children and others will not lose their focus. At this time in his life, he feels God is leading him to do ministry on a full time basis. The researcher just does not have the time to do what is needed. The researcher believes the Lord is going to remove him from wearing three hats to just do what he needs for him to do.

The researcher was commissioned to teach at Virginia Union's Evan Smith program in Keysville, Virginia. In this program, he taught others what he learned and

experienced on his Christian journey. These are ministers who pastor in rural area of Southwestern of the state. It's a Certificate program to help those who do not attend seminary. They focused on the fundamentals of faith, Christianity in the black church, single digit ministry for teens, and the roles of a deacon.

As he reflects on his Christian journey, the Lord has led him down so many avenues. He's allowed the researcher to serve him in various capacities, such as undergraduate and graduate school, being an associate minister, Deacon, Superintendent of Sunday School, Pastoring, conducting workshops, and being an instructor.

It was truly an honor to work in this program because it allowed him to broaden his wings a little further. The experience was good, but the opportunity to minister in a different capacity is what he benefited from. He and his family will continue listen, learn, and spread God's word. The road has not been easy, but without Him it would be impossible. Their prayer is to continue to do the will of the Master for he has the master plan.

In closing, the Lord is working things out as he speaks. The researcher feels that greater things are about to take place. It is God speaking to him and letting know he is working things out. The researcher does not know what it is, but something is working on the inside of him. God is working it out.

## Context Analysis

Meherrin, Virginia

This ministry project is focused on Springfield Baptist Church located in Meherrin, Virginia, where the researcher, Theodore T. Brown is pastor. Springfield Baptist Church is nestled in a small rural community located in Lunenburg County. The surrounding towns and communities in Lunenburg are Meherrin, Victoria, and Kenbridge. There is also the Meherrin River that flows from Charlotte County, Virginia to Brunswick County, Virginia. Lunenburg County is located in the Piedmont region of South-Central Virginia near the North Carolina border. It was first settled by the counties in the early eighteenth century and was created from Brunswick County in 1746.

In the beginning, Lunenburg was a farming community with scattered country stores, small churches, and one-room schools forming the trading and social centers for the sparsely populated area. By 1900, the number of residents had risen to over 11,000 and two centers of concentrated population had developed: Kenbridge, a tobacco marketing town, and Victoria, a center of operations for the Virginian Railroad. The population peaked at 15,260 in the 1920's but by 2000 had decreased to 13,146. This was due to finding employment in the larger cities in the North.

Today's cultural opportunities and shopping facilities from Lunenburg County are located primarily in the state capital, Richmond, and in nearby towns such as Blackstone, Farmville, Chase City, and South Hill. Both Kenbridge and Victoria provide retail markets and dining establishments. The county also offers access to cultural, recreational, and educational opportunities, as well as religious support services at the local level.

The economy of Lunenburg has undergone some notable changes in recent years. Traditionally, the county has had an economy based almost entirely upon tobacco and farming and related industries. Today, the agricultural operations also include small grain and truck farming, as well as beef and pork production. Today, farmers who were formerly full-time are diversifying their operations and finding year-round employment at industrial and manufacturing plants, as well as at correctional facilities located both in the county and in adjoining areas. The latest figure of six and one-tenth percent (6.1%) for local unemployment rate in January 2001 is still among the highest in the state and continues to be a priority issue for the Lunenburg County.

The local High School has been integrated since its inception. Central High Schools current enrollment consists of over 548 students in the grades nine through twelve. An analysis of the enrollment over the past several years shows that the high school population has declined slightly. The high school population consists of 49.6% white, 48.3% Black, 0.8% Hispanic, and 0.5% Asian or Pacific Islander.

The town of Meherrin is a small rural area in South West Virginia with a population of 1,823. The median household income is $30,188. The percentage of single households is 47.2% while the percentage of married households is 52.8%. The percentage of households with children is 72.0% while the average household size is 2.59% people. Those attending an institution of higher learning or higher is 17.3% and white collar workers consists of 29.9%.

Meherrin is very proud to be the home of its very own country legend. As one enters this quaint town, the historical marker of Roy Clark, the renowned country music singer, is nestled at the main intersection. It informs you that Meherrin is his birthplace.

Meherrin consists a Stop and Shop Full-Service Gas Station and a U.S. Post Office on the corner of 360 East and Moores Ordinary Road. The Town has a state of the art Fire and Rescue Station along with a Bingo Hall located beside each other. The town also has a baseball field within walking distance from the Fire Station and Bingo Hall. On the Fourth of July, Meherrin's Fire/Rescue Station holds its annual Independence Celebration utilizing the Bingo Hall and Baseball Field. The community of blacks and whites come together providing food, arts and crafts, an array of entertainment, carnival rides, and fireworks. This celebration provides churches and other organizations the opportunity to expose newcomers and visitors to what they have to offer. It also allows these organizations and vendors the opportunity to set up booths to display activities and the ability to participate in fund-raisers. It is the largest event held in the county and attracts visitors from other surrounding areas and communities.

The town of Meherrin also has a Cathedral Catholic Church on route 701 . It is the only Catholic Church in the area and consists of a white congregation. There are also two white congregational Baptist churches on the opposite side of town. Springfield Baptist Church is the only African-American church on Springfield Road in Meherrin.

## Springfield Baptist Church

Springfield Baptist Church is 127 years old. In 1878, a small number of worshipers met by an arbor bush at what is now called Double Bridges Road (or Springfield Road) to discuss and organize what was to become Springfield Baptist Church. Mr. Alex and Cora Crafton donated two and a half acres of land on which to

build the church. The church was given the name Springfield to represent the one word which combines the necessities of life. The term "spring" defined as a water supply for most people, and the term "field" as a place which supplied food.

Originally, Springfield held its services in the homes of its worshipers until the first sanctuary was built in the 1890's. The sanctuary was built of logs. A second church was later erected in the early 1900's. This was a white wooden frame facility. Sixty years later in 1961, the church purchased an additional acre of land resulting in the present site consisting of 3 ½ acres of land.

In 1991, services were extended from biweekly (the first and third Sundays) to weekly the first through fourth Sundays while the quarterly observance of the Lord's Supper was changed to monthly. Additionally, a fellowship hall was constructed and membership increased. On April 25, 2002, the wooden sanctuary was torn down and services were held in the fellowship hall. A new sanctuary was built and dedicated on April 20, 2003.

Springfield has had numerous pastors in its history. It is believed that during the 1950's and 1960's, "pulpit fillers" were seminary students from the School of Religion at Virginia Union University, School of Theology in Richmond, Virginia and the Virginia Seminary located in Lynchburg, Virginia. As a result, this was the beginning of educated pastors to serve their congregation.

Springfield Baptist Church is located six miles from the main highway. There are presently 230 members on the roll. The congregation is blessed to have a diversity of both professional and blue collar workers who attend service. Over 50% of the members are retired from the workforce. Currently, the challenge that the congregation faces is the

field of economic development based on the unemployment rate in the community and surrounding areas. Once the youth of the church graduate from high school, they leave the area to find employment. This statistic affects the growth of the church financially and serves to lower the membership roll. This problem not only exists in Springfield, but other churches in the county.

Since becoming pastor of Springfield, two additional ministers were licensed. History was made with the addition of three women who were added to the Trustee Ministry. Other new church programs have also been implemented that include; Children's Ministry, Women's Ministry, Financial Ministry, Clothing Ministry, Children's Church, Training Retreats. The Church Cemetery Committee was also enlarged.

Springfield provides a Christian Education Ministry with different programs to enhance Christian growth. Through this process, the church has seen growth with the teachings of the the birth, crucifixion, and the resurrection of Jesus Christ. The Youth Ministry had a Youth Revival followed by a Lock-In at the church. The youth ministry invited the community to take part in this spiritual event and received an overwhelmingly positive response. As a result of this spiritual event, seven converts joined the church.

The largest challenge for Springfield was the Children's Ministry Carnival in the community. The Church had fund-raisers to rent carnival rides and games. Posters and flyers were distributed inviting the community and neighboring churches to join in the celebration. Not having done this before, the church was astonished at the outcome. In May 2004, Springfield hosted the Second Annual Spring Carnival. It is predicted that in

the coming years, Springfield will need to move the carnival to the baseball field to accommodate the large crowds.

At Springfield, the church community consists of an older congregation where the elders continue in key positions. When the researcher became pastor almost three years ago, the Lord led him to focus on involving members in sharing responsibilities in conducting ministry. People started to come on board whose responsibilities during worship service consisted of praying and responsive reading, as well as singing in the church choir.

Today, the history of Springfield remains ever present in the life of its members. The life of the church involves the older members who oversee the overall operations in key positions. The challenges any church will face when it comes to sharing responsibilities is communication. This is a starting point for any church that is looking to grow and prepare for the future. The future for Springfield is to continue the process in training youth to develop them into outstanding citizens in their community and church. The challenge will consist of keeping the doors open to continue to add as many young people to be part of the ministry. One can never start to soon equipping the future generation.

## CHAPTER TWO

## THE STATE OF THE ART IN THIS MINISTRY PROJECT

Today, the literature continues to be minimal. Currently there are only a few publications that are in the field of Mentorship Ministry in a rural African-American Baptist church. The first book, *Intensive Caring: Practical Ways to Mentor Ways to Mentor Youth*, conveys how young people need help to become more like Jesus and explains how this is done through mentoring in youth Ministry. [1] In *Intensive Caring*, the author states that if a person is going to become a mentor their focus should become equipping teenagers to conduct Ministry in order to become Spiritual leaders.[2] This comment by the author falls right into place with the ministry model having a smooth leadership transition in the church. The concept gives youth an opportunity to find what interest them in this process.

William Hendricks's book on "*Intensive Caring*" is a book that informs readers on how to mentor youth with certain programs and instructions that could become helpful in the right setting.

a) Start a mentoring program,

b) Start learning how to get setup for success choosing mentors, and

c) Start how to get mentees involved and interested in becoming part of a ministry.

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[1] Williams Hendricks, *Intensive Caring Practical Ways to Mentor Youth* (Loveland, CO: Zondervan Publishing House, 1998).

[2] Barry St. Clair and Tony Martin, *Equipping Teenagers to do Ministry*, 31.

This book highlights a model that can be used in many congregations, but especially in the rural setting.[3] Pamela J. Erwin mentions in *Intensive Caring* that mentoring is a source of knowledge, provides direction, helps identify dreams, is an advocate, encourages pursuit of dreams, provides correction, gives instruction and guidance, and is a wise and trusted friend.[4] The definition is important with the researcher's model in the practice of ministry in a rural community. The context is focused on educating youth on the core values of the church so they can have an understanding of their faith and what abilities lie before them. The understanding of faith comes into play with the Articles of Faith learned by youth who become new members. This process normally takes place with an elder teaching a class for youth to have a solid foundation.

Ted Engstrom points out a quote from Ralph Waldo Emerson. "Our chief want in life is somebody who shall make us do what we can." To highlight this is a form of beautiful of understanding both with the joy and responsibility of mature members of congregation, beginning with the pastor in serving as mentor to the flock of God. Engstrom noted that mentoring is much more expansive than simply teaching or training. It is investing time and prayer. It is building relationships and investing emotionally in the transfer of values and skills and attitudes. The main point the author brings out is that mentoring can not happen outside of relationship. 5 The researcher agrees that mentoring

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[3]Hendricks, *Intensive Caring*, 31.

[4] Ibid.

5 Ted W. Engtrom and Norman B. Rohrer, *Spiritual Discipline to Accountability* (Brentwood, TN: Wolgemoth and Hyatt, Publisher, 1989), 70-73.

is a process where youth has to built trust with an instructor in order for them to build a relationship so the two can work together to find common ground.

The author who wrote *Faith Matters Faith-Mentoring in the Faith Community*, Sondra Higgins Matthaei speaks on the faith community and how effective they can become if they are led by the spirit of God.[6] The publication is based on mentorship in the faith community where the faith leaders bring understanding to communities around developing relationships with those persons they can trust. This book is a good source for the faith community to bring a sense of trust in doing ministry through an African-American Baptist church. Sondra Higgins Matthaei continues to point out in her book three components in Professional Ministry. Sondra looks at how generatively, vocation, and ministry are connected to faith mentoring.[7] The question was asked, how can this work? Generatively is a stage in adulthood when individuals focus on contributing to the larger good of society. Vocation is believed to be the people's response to God's call to be agents of reconciliation in the world.[8] The author believes this ministry is a human extension of God's love to disciple making.[9]

In *Planting Seeds of Hope,* the author points out that the church continues to demonstrate its capacity to facilitate spiritual and social change. Thus, the church and

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[6] Sondra Higgins Matthaei, *Faith Matters, Faith-Mentoring in the Faith Community* (Valley Forge, PA: Trinity Press, 1996), 25.

[7] Matthew Parker and Eugene Seals, *Planting Seeds of Hope* (Southfield, MI: Harper Publisher, 1974), 9.

[8] Matthaei, *Faith Matters*, 78.

[9] Ibid., 78.

Christian organizations are a natural vehicle for reaching the unreachable.[10] Richard Freeman, a Harvard economist, says Church going has a powerful negative effect on socially deviant activity and a positive impact on members' attitudes and behavior. People who go to church are less likely to commit crimes, be unemployed, use drugs or drop out of school.[11] The method mentioned used above is to enhance the awareness of the community concerning how getting instructions in the church setting can become a transforming factor in becoming successful in their surroundings. This is a form of reaching out to where the person is for assistance.

Matthew Parker and Eugene Seals in their work, *How to Reach a New Generation of African-Americans with the Gospel*, express the fact that "The church continues to demonstrate its capacity to facilitate spiritual and social change. Thus, the church and Christian organizations is a natural vehicle for reaching the unreachable." The researcher believes this book has key ingredients that can assist youth of a new generation.[12] One of the key ingredients is being able to relate to youth on their level and find what interest them to draw them closer to having a better understanding of themselves and how they can find their place in life by giving instruction that can equip them for life.

Thomas G. Bandy talks in his book, *Coaching Change*, about breaking down resistance and building up hope for the young people of our day. Thomas states that

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[10] Parker and Seals, *Planting Seeds of Hope,* 9.

[11] Ibid., 8.

[12] Ibid.

coaching is not about winning games, it's about growing winning people.[13] The researcher agrees that youth need someone who can give them the direction they need to become outstanding citizens in their community and church. The researcher points out that there has to be a trust factor involved in winning youth in order for them to become winning people.

Jen Walters, who wrote the article on "Mentoring benefits," mentions that there are role models in our communities who are willing to take the time to give proper instructions with concerned at-risk youth. The publisher highlights the story of a young boy being out with his big brother. People would ask the younger boy, "Is he your dad?" He would say, "yes, this is my father." The younger boy was taught how to use his brain instead of violence. This young boy was taught proper etiquette and how to become a gentleman and learned not to use street slang. He considered his big brother as his father because he gave him good sound advice."14

The researcher found in his study that many people have "natural mentors as they grow up and transition into adulthood. These people might be aunts or uncles, grandparents, neighbors, teachers, pastors, coaches or family friends. These relationships are valuable to young people in many ways; however, many young people don't have these natural mentors for a variety of reasons." The article, which is called "Pathways through Adolescence," shares what the role of the church in the community has to offer youth. There are some evidences that when youth go to church, the attendance in school

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[13]Thomas G. Bandy, *Coaching Change* (Nashville, TN: Abingdon Press, 2000).

14 Jen Walter, "Mentoring benefits; Caring, Practical Ways to Mentor Youth, Programs match youth, adults for spiritual, practical learning," (Group Publishing, Inc, 1998), 31.

goes up and they have a better chance of becoming successful by having a supporting case."[15]

Robert and William in their book point out that people look for mentors in the wrong places. A mentor does not have to be a celebrity or a well known person in the community. They could be someone people overlook who is doing the job without the community knowing anything about it.[16]

Samuel Proctor in his book, *My Moral Odyssey* notes his neighborhood was a supporting case with over thirty plus people who taught him the moral values in doing the right thing. The community had a high expectation for youth in his community to become successful.[17] Dr. Proctor was successful in ministry until his senior year in seminary. He points out he was headed in another direction career wise. This was due to his historical and literary criticism classes in seminary. What he was taught when he was growing up about God was taken from him and he felt he didn't have anything to preach about. It was not until he heard Dr. Harry Emerson Fosdick preach one Sunday on the criticisms he was wrestling with. Dr. Fosdick told the young understudy the bible was written about the living God and the character and victory of Jesus was the main focus. Dr. Proctor after hearing that powerful sermon, called Dr. Fosdick his *"shepherd"* who helped him and other students who were wrestling with their theology in preaching God's word.[18]

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15 Lisa J. Crockett ed. "Pathways through Adolescence: Individual Development in Relation to Social Context" (Mahwah, New Jersey: Lawrence Eribaum Associates), 108.

16 Howard and William Hendricks, *Building Character In a Mentoring Relationship As Iron Sharpens Iron*(Chicago, IL: Moody Press, 1995), 75.

17 Samuel Proctor and Bill Moyers, *My Moral Odyssey*, (Valley Forge, PA: Judson Press, 1999), 21.

18 Ibid., 75.

An article written by Wesleyan Theological Society on November 3, 1995 honored James Earl Massey, an accomplished concert pianist who became a pioneer for countless of students who crossed his path in ministry. Barry L. Callen points out that there are students across North America for whom Dr. Massey became a mentor by his teaching and being a prophetic spokesperson in the community of faith for the holiness tradition.19 The researcher observes the continuous flow of great leaders reaching back to assist countless of people who have potential to continue to lead them in the right direction.

The researcher came upon the story of Dr. Benjamin Carson and his childhood years growing up poor. Dr. Carson noted that his mother was a major influence in his life. She only had a third grade education and life was very hard for her and the boys, being a single parent. Dr. Carson pointed out that he and his brother did not like to read when he was in the fifth grade. His mother encouraged Ben and his older brother to read two books a week and write a book report telling what the stories were about. Dr. Carson's mother helped in educating her two sons without them knowing she could not read. Ben overcame low self esteem in thinking he was stupid to becoming Director of Pediatric Neurosurgery at John Hopkins hospital in Baltimore Maryland. Dr. Carson reached back to encourage youth today to become the very best they can become.20

The pastor researcher realizes that youth today are looking for relationships that can last a lifetime. Senator Hillary Clinton used an African Proverb, "It takes a village to

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19 Barry L. Callen, "Honoring Dr. James Earl Massey" Wesleyan Theological Society, Available from http://wesley.nnu.edu/wesleyan_theology/theojrnl/31-35/31-1-10.htm (accessed 11/21/2007).

20 "From Slow learner to Brilliant Brain Surgeons," Dr. Benjamin Carson, Director of Pediatric Surgery; http://www.usdreams.com/Carson.htm/

raise a child."21 This *village* should include parents, friends, peers and God, who is the only perfect being.

The researcher saw hope in a young man by the name Dr. Howard Thurman. Dr. Thurman grew in Daytona Beach, Florida. He points out in his book, *With Head and Heart*, that his community helped shaped his life. His community had many people who were an influence on his life. The two people he singles out were his mother and grandmother who worked hard to provide for the family when he was growing up. Howard recalled how his mother would dress him carefully each morning before he would go to school so he would be neat each day. Howard also mentions how his grandmother was a major influence in the community by the type of work she was doing, working long days for the white families. There were other influences in Howard Thurman's life, from his grade school teacher, white professionals who invested their resources and working for them in the summer to pay his way through school. The President of Morehouse College took a liking to Dr. Thurman while he was attending college. This was truly a village that raised this great pioneer to go to do great things in his life by having mentors each segment in his life.22

Paul Stanley and J. Robert Clinton point out the importance of transition in mentoring. Stanley noted a family who relocated from a rural community and they were looking for answers for their son who started kindergarten for the first time. The son was afraid to leave his father on the first week of school. The father knew he needed help. The father knew his pastor went through the same problem with his son when he relocated

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21 Hillary Clinton, *It Takes a Village To Raise a Child* (New York: Simon & Schuster, 1996).

22 Howard Thurman, *With Head and Heart* (Orlando, FL: Harcourt Brace & Co, 1979), 11-29.

years ago. The father was looking for answers, but ended up getting a friend and mentor in the process to assist with this transition. This came through counseling and ongoing meeting between the two of them. The pastor had his son to talk and spent time with the child who was afraid to be left alone.23

There are spiritual leaders in the church today who can spot potential leaders. When this occurs, mentors can find ways in bringing the future protégé' on board to find a certain area in ministry that is a match for the mentee. Howard and William Hendricks point out that mentors need to have their antennae up and keep their eyes open to find the person who needs an instructor. 24 Kunich believes that through mentoring, wisdom and experience could be passed on through training.25 Paul Stanley notes that mentoring is about relational experience where one person empowers by sharing God-given resources to aid the person in need.26

Robert Clinton, in his book *The Making of a Leader,* notes that there is a process in receiving and giving in ministry. Mentors have to be willing to give of their time and the mentees have to be willing to be accepted by the leaders of the church. Saul had to go through the entry stage to show he was a new convert in ministry in order to be accepted. The researcher believes a convert has to have a spokesperson to speak on the person's behalf. Saul had a man of integrity to speak on his behalf in order for his ministry to

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23 Paul D. Stanley and J. Robert Clinton, *Connecting the Mentoring Relationships You Need To Succeed In Life* (Colorado Springs, CO: NavaPress, 1992), 15-16.

24 Hendricks and Hendricks, *Building character*, 79.

25 John C. Kunich and Richard I. Lester, "Leadership and the Art of Mentoring: Tool Kit for the Time Machine," in *Journal of Leadership Studies* (1999): 17.

26 Stanley and Clinton, *Connecting the Mentoring Relationships*, 12.

become effective among the leaders in the church. Robert Clinton used an inner life growth in his process for coverts in making of a leader.27 This took place with Saul where Barnabas witnessed his understudy preaching and teaching in Damascus.

David A. Stoddard, in his book *The Heart of Mentoring*, points to the values system in leadership. The author states there are three benefits behind the values system.

- Values act as a filter that determines priorities.
- Priorities provide balance, a sense of order and control that so many of us long to have.
- The more balanced our lives are, the happier and more productive we are.28

The researcher agrees with the priorities that bring a balance in a person's life when they are directed in the right path for success. The researcher sees the importance of preparing potential leaders with the proper training needed to become successful in the direction they are headed. Robert Clinton continues with the process for preparing future leaders to develop in ministry with four stages:

1) God challenges the leader into ministry. Robert Clinton calls this the entry stage of ministry.

2) The potential leader develops skills and spiritual gifts to become effective in ministry. The author calls this stage the training stage in ministry.

3) The minister is able to interact with people to show encouragement through motivation. This stage is noted as the relational learning.

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27 J. Robert Clinton, *The Making of A Leader, Recognizing The Lessons and Stages of Leadership Development* (Colorado Springs, CO: Navpress, 1988), 74.

28 David A. Stoddard, *The Heart of Mentoring Ten Proven Principles for Developing People To Their Fullest Potential* (Colorado Springs, CO: Navpress, 2003), 121.

4) The minister goes through the stage of discernment.29

The researcher sees the connection of Clinton's four stages in ministry with preparing potential leader to becoming effective in carrying the mantle for the next generation. Once Barnabas saw how the new converts were in Antioch, he knew that in order for the church to move forward he needed someone who would be willing to risk his life for the next person to become a liberated part of the people of God.

Sondra Higgins Matthaei highlights the faith community with detailed instructions on relationship roles in faith mentoring and professional ministry. The author shares a vision for doing ministry with youth that could assist in developing faith in a faith community.[30]

In Efrem Smith's *Raising Young Heroes,* the writer focuses his attention on leadership and informs readers how to work with the youth of their day.[31] The author's focus incorporates the empowerment of young heroes in the church and community.[32]

In *A Hand to Guide Me,* author Denzel Washington discusses legends and leaders who celebrate people who shaped lives.[33] Denzel Washington states in his book that it was set out to focus on the Boys and Girls Club where he was mentored. He states that the organization continues to help millions of children today.[34]

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29 Clinton, *The Making of A Leader,* 79.

[30] Matthaie, *Faith Matters,* 123.

[31] Efrem Smith, *Raising Young Heroes* (Downers Groves, IL: Intervarsity Press, 2004), 35.

[32] Ibid.

[33] Denzel Washington, *A Hand to Guide Me* (Des Moines, IO: Meredith Books, 2006), 174.

[34] Ibid., 270.

In Mychal Wynn's *Empowering African-American Males to Succeed*, a ten-step approach is provided for parents and teachers to assist young black men to become a better individual for God, himself, and the community. This book also provides good illustrations in transforming the mind of a young black man.[35]

Dr. Terry Thomas, in his book *Becoming a Fruit-Bearing Disciple*, shared how the church leaders handled their election of future rabbis based on a young person coming from a wealthy family. Dr. Thomas mentions in his book that Jesus does not select a young person based on their background or past, but by the way they show how they love God and what is in their heart."36

Efrem Smith, the author of *Raising Young Heroes* in Chapter Four in his book brings to light that God uses youth throughout the bible for social, political and spiritual change in the world. Youth are gifted and can take a part in building God's kingdom. With this process, youth could assist adults in taking on giant issues of their day. The youth could take on the role as teaching, worship and other leadership roles that are normally considered for adults only. The author states that it is critical for youth to be prepared for a role for leadership, but must have a courage spirit that will flow with the power of God on them.37

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[35] Mychal Wynn, *Empowering African-American Males to Succeed* (Marieta, GA: Raising Sun Publishing, 1992).

36 Terry Thomas, *Becoming A Fruit-Bearing Disciple* (Raleigh, NC: Voice Of Rehoboth Publishing, 2005), 67.

37 Smith, *Raising Up Young Heroes*, 49.

## CHAPTER THREE

## THEORETICAL FOUNDATION

This section highlights the role of a mentor to his mentee. In doing that, the author takes a look at that intent from a historical, biblical and theological perspective. Within the historical section, several mentor and mentee relationships are reviewed. The biblical section for the Old Testament, the study of II Kings 2:1-15, reflects on the relationship between Elijah and Elisha. With the New Testament, we examine Acts 9-15 to review Barnabas's relationship with Saul. Lastly, the theological section focuses on Liberation theology and its impact on the minds of mentors and mentees.

### Historical Foundation

Rev. Dr. Benjamin Mays states in the book, *Walking Integrity,* that one never knows what triggers a response in people,[1] but he was convinced that it was his contact with Rev. Dr. Martin Luther King, Jr., in the Morehouse Chapel that triggered the two coming closer. This contact that blossomed into a friendship was made stronger by numerous visits by Dr. King to Dr. Mays' office. Dr. King stated on more than one occasion that Mays was his spiritual mentor and an influence on his life.[2]

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[1] Lawrence Edward Carter, *Walking Integrity: Benjamin Elijah Mays, Mentor to Martin Luther King Jr.*(Macon, GA: Mercer University Press, 1998), 22.

[2] Ibid., 22.

For the modern church, we can learn from the influence of Dr. May on Dr. King how future church leaders should be trained so that the mission of the church can continue.

Historically in the African-American Baptist Church, especially rural churches, the training for the transition of leadership has always been visible in some form or fashion. This is proven to be important in rural churches because of the close connection between the people within the community and the church, making it necessary that the community be aware of the leadership transition taking place in the church.

There are several definitions for the word mentor. The definitions used for mentor are associated with instructing, providing, giving wise counsel, or being a confidant. In the *Comprehensive Etymological Dictionary of the English Language*, mentor is defined as "one who thinks."[3] The author of *Intensive Caring, Practical Ways to Mentor Youth* defines the word "mentoring" as the process by which an older leader invests his or her life in a younger, emerging leader for the purpose of spiritual character and leadership development in an intensely relational fashion. Barry St. Clair and Tony Martin of Reach Out Ministries in Norcross Georgia point out, "If we are indeed the Body of Christ and a priesthood of believers we should equip our youth as ministers." The question was asked what mentoring is. Their reply was, "Mentoring is the process by which an older leader invests his or her life into a younger, emerging leader for the purpose of spiritual character and leadership development in an intensely relational fashion." It is believed mentoring is not an end

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[3] E. Klein, *Comprehensive Etymological Dictionary of The English Language* (St. Louis: Elsevier, 1971).

in itself; rather, it is a process, a means by which students can be equipped and empowered to develop dynamic lives and ministries that are uniquely theirs."[4]

Pamela J. Erwin the coordinator of Youth and Family Ministries Program and adjunct Professor at Denver Colorado Seminary says that a mentor "is a source of knowledge, listens, provides direction, helps identify dreams, is an advocate, encourages pursuit of dreams, provides correction, gives instruction and guidance, and is a wise and trusted friend. Youth mentoring is the process of matching caring, concerned adults with young people who may be at risk."[5] "The National Mentoring Partnership" a non-profit organization across the country assists young people through mentorship to get better grades, helps with their self-esteem, ensures that young people are less likely to use drugs or alcohol, and helps young people get along with other people.

In some cases, the word disciple or discipleship is used as a synonym for mentor or mentoring. However, in classical Greek, the term mentor was the name of the One responsible for the education of "the son of king Odysseus" and thus was associated with teaching specific skills. In the New Testament, the *koine* Greek is *didaskalos,* which is a teacher. This term is used 58 times in the New Testament with 48 of the definitions used in the Gospel writings. Of the 48 terms in the four Gospels, 41 refer to Jesus. The understanding of the term in New Testament times is that the student was duty bound to learn his goals and his limitations in comparison with those

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[4] Amy Simpson, *Intensive Caring, Practical Ways to Mentor Youth* (Loveland, CO: Group Publishing, Inc, 1998), 31.

[5] Ibid., 31.

of his teacher. Therefore, there existed an intellectual and social intimacy between teachers and their students.[6]

It has been shown that mentoring is good for young people. A classic example of that is the relationship between Plato and Socrates. Plato was a Greek philosopher—one of the most creative and influential thinkers in western philosophy. Plato was born to an Aristocratic family in Athens. His father, Ariston, died when Plato was very young. Plato became a disciple of Socrates, accepting his basic philosophy and dialectical style of debate. Socrates had such an impact on Plato as his mentor that Plato wanted to walk in Socrates' shoes. Plato went on to become founder of an academy in Athens. This institution was described as one of the first European Universities. Plato even provided a curriculum in the academics arena such as Astronomy, Biology, Mathematics, and Political theory.[7] One could easily conclude that Plato ended up doing a great work because of the influence of his mentor.

Another example of a person who became a great leader by the influence of a mentor was Alexander the Great. Alexander the Great was born around 356 BCE in Pella, Macedonia. His father was Philip of Macedon and his mother was Princess Olympia of Epirus. As a young boy, it is believed that Alexander was brave, daring, strong, and had the determination to learn. He was an organizer like his father and intelligent like his mother. As a teenager, he was a mentee of Aristotle. It was his mentor that taught Alexander the Greek ways of living and ideals of Greek

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[6] Gerhard Kittel, *Theological Dictionary of the New Testament*, Vol.II (Grand Rapids, MI: Eedmans Publishing Co., 1948).

[7] Chase B. Wrenn, "Naturalistic epistemology" Available from http://www.iep.utm.edu/~dee/graphics/modules/greece/plato.gif

civilization. Aristotle was the person who stimulated Alexander's love for literature. When Alexander became eighteen years old, he became ambassador to Athens with the assistance of his father. A few years later, he was named king of Macedonia. It could be alleged that Alexander's accomplishments came from the influence of his mentor.

An article about the 125th anniversary of Morehouse College conveyed the impact the college has had on the prospective careers of the young men of this great institution by imposing upon them the determination to succeed in life. President Keith of Morehouse commented, "The graduate who comes out of Morehouse has such a high degree of self-esteem that people think there is a mystery at the University." Dr. Moss mentioned he did not find wholeness at any other school until he attended the academic arena at Morehouse.[8] Dr. Otis Moss III who attended Morehouse is a former mentor at United Theological Seminary in Dayton, Ohio. He conveyed that the spirituality that was part of the school he had not seen at any other place. The article Lerone Bennett presented entitled "The Celebrating Black Male Excellence in Morehouse was impressed with the molding and transformation process of its young men with the social responsibility, integrity and honesty. The researcher has observed without adequate resources to survive, youth are living in at-risk situations in their communities and most of the time their chances of becoming successful is limited.

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[8] Lerone Bennett Jr., "Morehouse College Renews Commitment on 125th Anniversary." *Ebony*, Vol 47, Issue 8, (June 1992): 26.

Dr. Cleophus J. Larue in his book *Power in the Pulpit* highlighted some of America's most effective black preachers. Dr. Charles Booth, mentor at United Theological Seminary, was pointed out as one of those preachers who noted he was indebted to the late Samuel Proctor and countless others in shaping his style of preaching. The style Dr. Proctor used was the Hegelian dialectic preaching where the preacher would use the thesis, antithesis, and synthesis in their sermon. This was the homiletical hand that helped Dr. Booth to craft the art of preaching. He gives the credit to the master of mentoring for preaching and teaching God's word.[9]

The Rev. Dr. Ricky Woods, senior mentor at United Theological Seminary, is one of the countless others who Samuel Proctor assisted in ministry as they attended the Doctoral studies in Dayton Ohio. Dr. Woods shared in his paper called "A Life of Consistency," that Dr. Proctor discussed over lunch his two challenges. Dr. Proctor outlined what Dr. Woods needed to do for a successful pastoral transition as well as the basic process for his Doctor of Ministry project.[10] Dr. Woods continued his academics under his mentor's recommendation. Dr. Woods has also reached back to assist young ministers to reach their potential in doing ministry.

Dr. Terry Thomas is another prime example of being a protégée of the late Miles Jerome Jones, a great homiletic professor at Virginia Union University in Richmond, Virginia who trained many ministers how to become their own authentic person in preaching. Dr. Thomas recalls how Miles Jones shaped his ministry and became a major impact on his life as a minister. Dr. Thomas has now reached back to

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[9] Cleophus J. Larue, *Power in the Pulpit* (Louisville: John Knox Press, 2002), 31.

[10] Ricky Woods, *A Life Consistency* (Orlando, FL: Peer Session), Oct, 2005.

give the same advice to young ministers, reflecting what Miles Jones has done for years on the Seminary level of teaching and preaching in the pulpit on Sunday mornings.

Dr. Lance Watson, great preacher in Richmond, Virginia at St. Paul's Baptist Church where the membership is well over ten thousand and former student and mentor at United Theological Seminary in Dayton, Ohio, stated that Dr. Frederick G. Sampson, II was perhaps his primary mentor in ministry. The stages of development to which Dr. Sampson took Dr. Watson were: 1) on the job training, 2) shadowing, 3) rigorous academic preparation, 4) preparing messages each week whether he was scheduled to preach or not, and 5) serving in a variety of capacities in the church and community.[11] This was a learning experience that Dr. Watson took with him to St. Paul's Baptist church.

## Summary

The researcher has defined mentoring and the role adults play in shaping individual's lives. The historical foundation section is based on the model of mentorship ministry in an African-American Baptist church, making the reader aware how mentorship came about and how it is used in the faith community for a segment of young people who are seeking to find their identity. This section pointed out great preachers and teachers showing the importance for mentoring and the experiences they had from growing up to having positive influences in their lives. These pioneers

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[11] Dr. Lance Watson, response to his Mentor, Dr. Frederick Sampson, II.

of the past and present are still showing how important it is to have an impact on potential leaders in our community and churches. The author used the historical foundation to link the model with the responsibilities a mentor and mentee has in conveying information for a smooth transition of leadership in an African-American Baptist Church. This summary will now lead the reader into the biblical foundation of the Old Testament as well as the New Testament to support the Ministry Model.

## Biblical Foundation

This section provides the biblical foundations for the Ministry Model designed to show the leadership role mentors can play in assisting mentees in future leadership transitions. The book of Kings in the Old Testament recounts Elijah passing the mantle to his understudy Elisha when it was the appropriate time for the torch to be handed over. Before the transition could take place, there was in-depth training to prepare the youth to continue the process in building God's kingdom. These tasks often took place in homes where a young boy could learn a trade working in the fields and a young girl could learn how to take care home. This was the beginning stage in developing responsibility and character for leadership in the home, community and church.

The New Testament demonstrates two additional characters in the book of Acts—Barnabas and Saul in Acts 9:26-30. When the apostles were afraid of Saul, Barnabas defended Saul declaring that he was fully converted and a disciple for Christ. This section for the biblical foundation observes the representation of

character in the written text and how mentoring is a partnership supporting the ministry model.

## 1 Kings 19:16; 2 Kings 2: 1-14

### Overview

The book of Kings focuses on four hundred years of Israelite history from the death of David and the succession of Solomon in the tenth century to Judah being released around the sixth century B.C.E. The two biblical books were originally one book.[12] Tokunboh Adeyemo points out the original single work could not go into one scroll due to its length so they divided the work into two documents.[13] The material was in a Greek version first, known as the Septunagint under a title call Basileiai with the material known first as 1-2 Samuel and 1-2 Kings divided into four portions called "Books of Reigns."[14] This book can be separated into three parts. The first (1Kings 1-11) the nation of Solomon and how he succeeded David and was not the heir to the throne (1Kings 1-2). Solomon was rich, famous and a powerful man. He built the temple of Jerusalem. This building of the temple was a climax that represented the sign of God's presence being with his people. Solomon had problems with his reign due to compromising his faith in the Lord. With Jeroboam being disobedience to God, this divided the nation by two.

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[12] *The New Interpreter's Bible,* Volume III (Nashville: Abingdon Press, 1999), 144-145.

[13] Tokunboh Adeyemo, *Africa Bible Commentary* (Grand Rapids, Michigan: Zondervan, 1984), 410.

[14] Ibid., 410.

The second part in the book of Kings (1Kings:12- 2 Kings 17) was the ten northern tribes under Jeroboam and the divided nations. Jeroboam is responsible for starting two heterodox sanctuaries in Bethel and Dan. Under Jeroboam's leadership, there were successors who followed in his footsteps who continued the pattern to not follow God's rules which lead to the destruction of the northern tribe. Each king had a chance to turn back to God, but none would return. These patterns led to consequences for Israel being disobedient.

The third part in the book of Kings focuses on Judah's tribe (2 Kings 12-24). The northern tribe was destroyed along with Judah. The third portion in the book of king's points to the character of Hezekiah who became sick and was close to death, but he was granted the opportunity to live a little longer due to his trust in the Lord. [15] This changed when Hezekiah started trusting more in the Babylonians and looking out for his own interests. Things became worse for Judah when Manasseh succeeded Hezekiah. Manasseh caused Judah to sin just like Jeroboam did with Israel. [16] This Jewish tradition is recorded in the books of Joshua, Judges and Samuel. These works entail the time from the conquest of Canaan to the Monarchy. Scholars today called this work, "The Deuteronomistic History." The written works were closely related due to their vocabulary, style in literature and theological perspective coming from the book of Deuteronomy.[17]

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[15] *New Interpreter's Bible* Volume III, 140-141.

[16] Ibid.

[17] Ibid., 4.

The researcher moves into the Ministry model with 1 Kings 19:16 by introducing the initial transition of leadership with the written text: "Then appoint Jehu son of Nimshi to be king of Israel; and you shall anoint Elisha son of Shaphat of Abel- meholah as prophet in your place."[18] The Old Testament reveals one of the great ninth century prophets, Elisha, who was instructed to become a follower and an eventual leader for the northern kingdom of Israel. [19] The author of 2 Kings reveals that this was a time for evil rulers, rampant idolatry, and a complacent populace headed downward.[20]

Paul D. Gardner indentifies Elijah's name meaning 'My God is Yahweh," spelling out that Elijah was a man who was committed to God. Elijah had allowed God to use him mightily."[21] Elijah was a ninth century prophet of Israel and Raymond B. Dillard points out that Elijah was known for his distinctive style of dressing. He was called the man with the garment of hair and a leather belt around his waist.[22] Walter Elwell says Elijah was a strong opponent of Baal worship and there is little said about his family background. Elwell believes Elijah was a Tishbite who could have come from the land of Gilead near the east bank of the Jordan River.[23]

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[18] Herbert G. May and Bruce M. Metzger, *The New Oxford Annotated Bible With The Apocrypha RSV* (New York: Oxford University Press, 1977), 447.

[19] Ibid.

[20] Ibid.

[21] Paul D. Gardner, *New International Encyclopedia of Bible Characters* (Grand Rapids, Michigan: Zondervan, 1995), 149-152.

[22] Raymond B. Dillard, *The Gospel According To The Old Testament, Faith In The Face of Apostasy, The Gospel According to Elijah & Elisha* (New Jersey: P&R Publishing, 1999),10.

[23] Walter A. Elwell, *Comfort Philip Wesley: Tyndale Bible Dictionary* (Wheaton, IL: Tyndale House Publishers, 2001).

Elijah was called by God during a time when the Northern Kingdom was economically and politically strong and the Southern Kingdom was separated from the Northern Kingdom. This is during the time Ahab was king.[24]

Richard D. Nelson writes that Elisha inheriting the mantle from Elijah is focused on the concept of the mentee being loyal to his mentor with the attachment of a protégé not willing to let go from his master Elijah.[25] Elijah was concerned that all the true prophets were being killed and that his life was in jeopardy. God Instructed Elijah to anoint Elisha so that the younger man could succeed his elder as God's instrument. Elisha's awesome task was to work God's command in the northern kingdom to point the people back to God.[26]

The biblical text points out that Elisha was the son of Shaphat who lived at Abel-Meholah, a location believed to be from the west of the Jordan River associated close to the modern Tel Abu Sifri. When the two men met initially, Elisha was busy plowing a field. This was a clue that this young man's profession was a farmer and could have been a part of the family tradition, possibly the family's main source of income due to the large number of oxen depicted in the text being handled by one person. The researcher identifies that at some place in a youth's life, they might have to leave their place of comfort in order to reach their destiny. This is what took place

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[24] Ibid.

[25] Richard D. Nelson, *First and Second Kings: Interpretation* (Louisville, Kentucky: John Knox Press, 1987), 157.

[26] Ibid., 157.

in Elisha's life. This young man, who seems to have everything going for him, sees his life change right before him.

The author has experienced that when there is an initial meeting with a mentor and youth, there is some form of silence. The two are getting a feel for each other. There might be few words exchanged before communication is established. This took place with Elijah and Elisha without an exchange of words. Elijah does not judge the merits of the young man. To his credit, Elijah does as he was instructed and drapes his cloak over the aspiring prophet.[27] The cloak is believed to be a symbol of Elijah's authority as a prophet. The cloak is looked at as one of the most important articles of clothing a person could own because of its diversity of usage. It was used as protection against the weather, as bedding, as a place to sit, and as luggage. When Elijah passed by and placed his cloak on Elisha's shoulder, the latter knew this action was a sign he would inherit the mission of the great prophet.[28] The researcher sees the transition with Elijah and Elisha beginning to make a bond by first putting the cloak on Elisha for a sign of protection. The researcher sees the transformation taking place for leadership transition. The anointing of Elisha did not transpire at this juncture. First, there came a period of teaching, training or apprenticeship before the anointing took place.

Paul Stanley and J. Robert Clinton point out the importance of transition in mentoring. Stanley noted a family who relocated from a rural community and were looking for answers for their son who started kindergarten for the first time. The son

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[27] 1 Kings 19:9-21 2 Kings 2:1-14

[28] Ibid.

was afraid to leave his father on the first week of school. The father knew he needed help. The father knew his pastor went through the same problem with his son when he relocated years ago. The father was looking for answers, but ended up getting a friend and mentor in the process to assist with this transition. This came through counseling and ongoing meetings between the two of them. The pastor had his son spend time with the child who was afraid to be left alone.[29]

## Scripture Analysis

The researcher channels his attention toward two characters who had different personalities for ministry during their era. Wiersbe notes that Elijah was a fiery prophet with a dramatic manner who suddenly appeared on the scene versus Elisha who was a pastor-prophet who was personal with his people. The author points out that Elijah came from the rugged hills and Elisha came from a peaceful valley. The researcher observes that Elijah was the prophet of judgment to bring the people back to God; Elisha was the prophet of grace.[30]

Walter Brueggeman observes that Elijah had dominated the political life of the monarchy that belonged to Israel. Brueggeman notes it was Elijah's time to impart his prophetic authority to his disciple and successor for transfer of power.[31] This

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[29] Paul D. Stanley and J. Robert Clinton, *Connecting the Mentoring Relationships You Need To Succeed In Life* (Colorado Springs, CO: NavPress, 1992), 15-16.

[30] Warren W. Wiersbe, *Wiersbe's Expository Outlines on the Old Testament* (Wheaton, IL: Victor Books, 1993).

[31] Brueggeman, *1 and 2 Kings*, 293.

transition, Brueggeman points out, is as Elijah's career is about to end and his understudy's career is about to begin. Before it took place, there was training needed with Elijah and his understudy in the central territory in Israel.[32] Terrence Fretheim writes about the transition of leadership with Elijah the master passing the mantle to Elisha his student.

Elisha learned what it took to stand in the shoes of a prophet. Elisha was not duty bound to do exactly as his mentor did, but Elisha was duty bound to adhere to and promote the core values of God's chosen people as promulgated in the Law of Moses. As a mentee, Elisha knew his life was about to change from farming to facilitating Israel's move closer to God. This understudy was aware that before he could follow the only true God, he first must follow the man whose cloak he wears. As a mentor, Elijah had to train mentees on the core values of the uniqueness and the oneness of the God of Abraham, Isaac, and Jacob.

The Hebrew nation needed prophets because it was increasingly indulging in Canaanite idolatry with the encouragement of King Ahab and his Phoenician wife, Jezebel.[33] After Elijah symbolically chose Elisha and strode away, Elisha hurried after his new mentor to request a brief interval of time to announce his new vocation to his parents before leaving home. The prophet's reply, "Go back again; for what have I done to you?" helped Elisha to make up his mind.[34] Delay in beginning Elisha's vocation would almost certainly have been detrimental to the nation. By

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[32] Ibid., 293.

[33] *The New Interpreter's Bible*, 144-145.

[34] Ibid.

killing two oxen (1Kings 19:21), Elisha makes a symbolic commitment to follow Elijah.[35] Wiersbe noted that Elisha served under his master for ten years.[36] This is how the understudy would acquire the proper training to be God's voice. Elijah is following instruction from Yahweh, he goes where he is sent and his understudy goes where his mentor goes.[37]

Elijah had the responsibility to teach how God had operated in Hebrew history and how God then operated miraculously through the prophets. Elijah related to his young protégé the gravity of the prophetic position as one who often stands against the currents of Hebrew culture.[38] Elijah had the weighty obligation to train Elisha to appreciate that the very existence of the Hebrew people may well rest on the fidelity of the prophet to faithfully foretelling the word of the Lord.[39] Richard Lester clearly paints the picture of Elijah by saying a mentor is a trusted advisor, teacher and counselor who supervises a mentee to get their work done. Lester points out that a mentor has to lead by example.[40] Elijah is the master prophet who did lead by example with teaching and preaching through the many schools he started.

John Gray observes the different places Elijah and Elisha went before the transition took place at the Jordan River.[41] Gray comments on Bethel, a famous

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[35] Ibid., 144-145.

[36] Wiersbe, Expository Outlines on the Old Testament

[37] Brueggeman, *1 and 2 Kings*, 293.

[38] *The New Interpreter's Bible*, 140-141.

[39] Ibid.

[40] Lester, "Leadership and the Art of Mentoring," 17.

[41] John Gray, *I & II Kings*, (London: SCM Press LTD, 1970), 474.

national shrine between Jericho and the Jordan, because it was a common name in the Palestine region, which is called "Stone Circle," with several sites in this country.[42] These communities were observed as places Elijah established during his tenure as head prophet in Bethel, Gilgal and Jericho. Elwell believes Bethel and Jericho were the schools of the prophets to show his understudy the responsibility lies ahead for the young Elisha.[43] Carson associates Elijah's journey with Elisha as part of Israel's past. The association the author has is focused on the different locations, like the first stop in Gilgal. Carson relates this to the Israelites crossing over the Jordan. This was the time when the males born during the wilderness years were circumcised, and the Passover was celebrated. Carson says Bethel was a place in the central hills where Jacob had an encounter with God. Now Jericho was believed to be a distance from Gilgal, this was the first city that fell to Joshua. Lastly, it was the Jordan River where Israel could pass into the promise land.[44]

John Kunich says mentoring is an opportunity and a risk. The researcher agrees with this statement due to the obligation and responsibility of developing future leaders. Elijah did not know how Elisha would turn out. He just believed that with proper training, his successor would be ready when Elijah would be taken up in the whirlwind.

The transition of leadership that Elisha had with his Mentor Elijah was a smooth transition. This transition was for the life of the young Hebrew nation. Elijah

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[42] Ibid., 474.

[43] Elwell, *Comfort.*

[44] D. A. Carson, *New Bible Commentary* (Downers Grove, IL: Intervarsity Press, 1994).

played a major role in shaping Elisha's voice, vision, and vocation in preparation for the work of the Lord. The biblical text points out the relationship the two had with each other. The text mentions that when the two were on their way to Gilgal, Elijah said to Elisha, "Stay here; for the Lord has sent me as far as Bethel."[45]

The biblical text reveals a committed mentee not wanting to leave his mentor. This indicates the close relationship that developed between the two of them. The response by Elisha, "As the Lord lives, and as you yourself live, I will not leave you," leaves no doubt as to the strong bond between the prophet and his protégé.

Brueggeman observes that three times Elisha said to his master "I will not leave you." The verb "leave" has the force of "abandon" from Brueggeman's point of view.[46] This is a relationship the protégé wanted to continue with his master. Elijah, of course, was not willing for that bond to be suddenly broken. However, Elijah indicated in no uncertain terms that the time was drawing near for him to exit the earth and enter eternity. It was time for Elisha to don the mantle of leadership. Elisha's own colleagues brought to his attention that it was time for him to leave his nest and become his own person. The sons of the prophets were Elisha's peers who were in training for future leadership positions in the movement of God. Robert Wilson notes that the sons of the prophets were an informal group that stood outside normal social transaction.[47] The disciples of the prophets were called "sons," as teachers were called "father," based of James Freeman's observation. These schools

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[45] Ibid., 174.

[46] Brueggeman, *1 and 2 Kings*, 293.

[47] Robert R. Wilson, *Prophecy and Society in Ancient Israel* (Philadelphia: Fortress Press, 1980), 202.

of the prophets where believed to be founded by the prophet Samuel, though their origin and history is a mystery. They were located in places such as Gilgal, Bethel and Jericho at the time when mentors were needed to build trust among a nation that was filled with idolatry.[48]

Through the author's research, he notes the company Elijah and Elisha were with in the Sons of the Prophets knew that the time was coming for Elisha to take over the leadership role in leading the nation of Israel to safety.[49] The biblical text points out that Elijah and Elisha had moved on to the Jordan where they were eyewitnesses to see the mantle being used by Elijah for the very last time before he passed the torch to his understudy.[50] His torch was to bring the awareness that using the right authority would lead him to becoming an effective leader. Elijah asked his understudy what he could do for him. This was his last request before he would be taken up in a whirlwind. Elisha stated he wanted to inherit a double portion of his spirit.[51] The biblical text notes Elijah saying, "you have asked a hard thing; yet, if you see me as I am being taken from you, it will be granted you; if not, it will not."[52] Elijah could have been thinking that His understudy saw the power God had given to him and wanted to have a double portion to do bigger or better things once his master

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[48] James M. Freeman and Harold J. Chadwick, *Manners and Customs of the Bible* (North Brunswick, NJ: Bridge-Logos Publisher), 256.

[49]Clyde E Fant, Donald W. Musser, and Mitchell G. Reddish, *An Introduction to the Bible* (Nashville, TN: Abingdon Press, 2001), 182.

[50] Ibid., 174.

[51] Ibid.

[52] *New Interpreter's Bible*, 175.

would be taken. When Elisha was asking to inherit what Elijah had, he was not talking about wealth or land. He was talking about the wisdom he had and how he could use it to help his people. Gray notes that the double portion of the spirit was to be used to equip Elisha as Elijah's successor.[53]

The text shares how the mentor and mentee had a conversation after they had crossed the Jordan River. This was the time Elijah told his understudy that his time on earth was drawing to a close. Elijah mentioned to Elisha that he wanted him to hold on to everything he was taught. The time of departure was waiting in the wings for Elijah because a chariot of fire and horses separated them when Elijah ascended in a whirlwind.[54] It was when Elijah dropped the mantle and God took him away from his understudy that Elisha realized that the power that he had was the power he had to call on.

The biblical text (2 Kings 2:9-10) notes that Elijah invited Elisha to ask what he wanted from Elijah before he would be taken away. Roy Zuck points out that Elisha requested a double share of his mentor's spirit. A double share of an inheritance is normally given only to a firstborn son. However, Elisha's request was granted when he saw his master taken up into heaven on a fiery chariot.[55] The anointing took effect immediately as Elisha parted and crossed over the Jordan River. Elisha's request was granted because God knew the passion behind it. Elisha's

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[53]John Gray, *I & II Kings, A Commentary* (Philadelphia, PA: Westminster Press, 1963), 425.

[54] Ibid., 425.

[55] John F. Walvoord and Roy B. Zuck, *The Bible Knowledge Commentary: An exposition of the Scriptures* (Wheaton, IL: Victor Books, 1983-1985).

primary goal was to become more powerful than Elijah to accomplish more for God. [56]

The biblical text points out how the mantle played a major role in the transition of power. The mantle Elijah used to cross over the Jordan River was used as a symbol of authority.[57] Wayne Blank notes the English word mantle is used to translate three different Hebrew words. The first (pronounced) sem-ee-caw, meaning a rug, was what Jael used to cover Sisera to hide him in her tent. The second, meh-eel, meaning an outer garment, is used to describe a common outer cloak, involving Job, Saul, Samuel and Ezra. The third, add-deh-reth, also means an outer garment, but is from a root word meaning power; it's used in the Scriptures to refer to the mantle of Elijah. "Elijah took his mantle, and wrapped it together, and smote the waters, and this divided and the two went over on dry ground. (2 Kings 2:8 KJV)" [58]

Wayne Blank observes that the mantle Elijah used is perhaps the most famous of the Bible. The same mantle his understudy used to cross back on the other side of the Jordan River. [59] At this time, Elisha remembered the responsibility and authority of picking up the mantle and how it was used. The researcher reflects upon 2 Kings 2:1-9 to look at the journey the two put into motion.

> Now when the Lord was about to take Elijah up to heaven by a whirlwind, Elijah and Elisha were on their way from Gilgal. Elijah said to Elijah, "Stay here; for the Lord has sent me as far

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[56] Ibid.

[57] Wayne Blank, "Elijah's Mantle," *The Church of God Daily Bible Study*, http://www.keyway.ca/htm2005/20051027.htm (Oct, 27, 2005)

[58] Ibid.

[59] Ibid.

> Bethel." But Elisha said, "As the Lord lives, and as you yourself live, I will not leave you." So they went down to Bethel. The company of prophets who were in Bethel came out to Elisha, and said to him, "Do you know that today the lord will take your master away from you?" And he said, "Yes, I know; keep silent." Elijah said to him, "Elisha, stay here; for the Lord has ne to Jericho." But he said, "As the Lord lives, and as yourself live, I will not leave you." So they came to Jericho. The company of prophets who were at Jericho drew near to Elisha, and said to him, "Do you know today the Lord will take your master away from you?" And he answered, "Yes, I know; be silent."
> Then Elijah said to Him, "Stand here; for the Lord has sent me to the Jordan," but he said, "As the Lord lives, and you yourself live, I will not leave you." So the two of them went on. Fifty men of the company of prophets also went, and stood at some distance from them, as they both were standing by the Jordan. Then Elijah took his mantle and rolled it up, and struck the water; the water was parted to the one side and to the other, until the two of them crossed on dry ground.[60]

There are spiritual leaders in the church today who can spot potential leaders. When this occurs, mentors can find ways of bringing the future protégé' onboard to find a certain area in ministry that is a match for the mentee. Howard and William Hendricks say a mentor needs to have their antennae up and to keep their eyes open to find the person who needs an instructor. [61] Kunich believes that through mentoring wisdom and experience could be passed on through training.[62] Paul Stanley notes that mentoring is about relational experience where one person empowers by sharing God given resources to aid the person in need.[63]

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[60] *New Interpreter's Bible*, 174.

[61] Howard Hendricks and William Hendricks, *Building character In a Mentoring Relationship: As Iron Sharpens Iron* (Chicago: Moody Press, 1995), 79.

[62] Lester, "Leadership and the Art of Mentoring," 17.

[63] Stanley and Clinton, *Connecting the Mentoring Relationships*, 12.

Elisha had to become a learner who was willing to be placed at his master's feet. Elisha had the opportunity to observe the mistakes Elijah probably made and had a chance not to make the same ones. Howard and William Hendricks note that every youth has potential because they are created in God's image. They point out that every person has potential because God has a blueprint, a design and intention for every one of us.[64] The sons of the prophets saw the event that took place and knew at that time that Elisha was the Master to take Israel to the next level in defeating those who continued to worship idols.

Rural African-American Baptist churches are suffering immeasurably because of the lack of proper training for youth. The rural church is marginalized by having a handful of middle-aged members handling the workflow. This was an effect produced from a history of allowing youth to remain clueless while their parents structured programs, met with community leaders, crafted church budgets, identified needs, and birthed new ministries. All of these actions took place without youth involvement in any capacity. This history of laissez faire for youth has continued from one generation to the next. Consequently, many rural churches suffer from low attendance in Sunday school and during Sunday morning worship. Also, many ministries have not been properly trained to learn the dual operations of the church as an organism and an organization. They were not taught the skills and core values needed to buttress the implementation of God's work in the church. The account of how Elisha became the next great prophet after Elijah was taken up in a fiery whirlwind allows the author to

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[64] Hendricks and Hendricks, *Building character In a Mentoring Relationship*, 79.

reflect upon another transition among great men in the African-American experience. The researcher now turns his attention to the New Testament for the Biblical foundation to continue the support of the Ministry Model for Mentoring in an African American Baptist church.

## New Testament

### Overview

### Acts 9: 26-27

Gerhard A. Krodel, author of *Augsburg Commentary on the New Testament Acts*, says that the book of Acts is an exciting book to read. E. J. Goodspeed wrote that there are exciting events, places and settings to keep readers interested in the book of Acts. John R.W. Stott points out that the book of Acts is the second of two books. The first was his Gospel. Stott calls it the beginnings of Acts. Henry J. Cadbury looks at Luke-Acts as a continuous single piece of work.[65] Krodel observes these events went from "trials, riots, persecutions, escapes, shipwrecks, rescues taking place in the ancient world."[66] These events occurred in certain regions from Jerusalem to Rome. There is little known about the author, but it is believed the writer of Luke-Acts was a traveling companion whose work started forty years later. Kevin

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[65] Johns R. W. Stott, *The Message of Acts*, (Downers Grove, IL: Inter-Varsity Press, 1994), 21.

[66] Krodel Gerhard, *Augsburg Commentary on the New Testament: Acts* (Minneapolis: Augsburg Publishing House,1986), 13-15.

J. Conner mentions that Luke's work is a "sketch history" of the early Church.[67] Krodel points out that Luke was the first Christian who wrote literature and made literary claims. These claims are based on the literature of his day. The author continues to note the parables used in Acts, like the Good Samaritan, the rich fool, the prodigal son and Lazarus and Dives. This list continues with Christmas, Easter, and the Pentecost stories.[68] The author observes how vivid Luke was in his writing the book of Acts. Krodel mentions that the author of Acts paints a picture for readers to see in the different stories told. Walvoord notes that among the New Testament writings, Acts is unique. The author notes that this book is the historical sequel to the four Gospels in the canonical writings. This is based on not finding any other narrative in the New Testament with ongoing accounts accredited by the four evangelists. The Book of Acts gives Christians today basic information and insight into the early church.[69] Stott speculates concerning why Luke wrote this two volume work pertaining to Christianity. It was based on Luke Christian historian, Luke the diplomat and Luke the theologian evangelist.[70] Howard Marshall notes that the book of Acts is "a history book for the early church." Marshall mentions that Acts brings out the ascension of Jesus, the event that connected the earthly ministry of Jesus with the work of the church in the equipping of Jesus' disciples. Marshall observes that these stories lead to the main focus of Acts with the beginning of the church in

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[67] Kevin J. Conner, *The Books of Acts, Early Church History And the Ministry of the Holy Spirit* (Portland: City Christian Publishing, 1992), 1.

[68] Ibid., 15.

[69] Walvoord and Zuck, *The Bible Knowledge Commentary.*

[70] Stott, *The Message of Acts,* 21.

Jerusalem to the arrival of Paul in dealing with the central city in the ancient world.[71] This leads the researcher to the scriptural analysis of Acts 9-15.

## Scripture Analysis

### Acts 9-15

The New Testament with Acts develops two characters who display being a mentor and mentee in the faith community. The biblical text points out that individuals need an encourager because every person needs encouragement at one time or another.[72] A man named Joseph was such an encourager he earned the nickname "Son of Encouragement," or "Son of Consolation," named Barnabas, from the Jerusalem Christians. Barnabas was drawn to people he could encourage and he was a great help to those around him. Barnabas was an encourager to Christians and non-Christians. Believers and non-believers flocked to the *Son of Encouragement* in order to become believers under his leadership. Formerly called Joseph, Barnabas could have earned his new name through effective preaching and teaching God's word. Bobby Clinton and Laura Raab point out that Barnabas was a native of Cyprus and a Jew of the Diaspora. His priestly family background gave him a special interest in Jerusalem.[73] He then went to live in the Holy City. It is possible he may even have

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[71] Howard Marshall, *Acts* (Downers Grove, IL: Inter-Varsity Press, 1980), 17.

[72] Bobby Clinton and Laura Raab, *Barnabas Encouraging Exhorter, A Study In Mentoring* (Altadena, CA: Barnabas Publishers, 1997), 11-12.

[73] Ibid., 22.

become acquainted with Jesus in Jerusalem, but his conversion to Christianity resulted from the apostles preaching soon after the resurrection of Christ.[74]

Acts points out that this mentor, Barnabas, demonstrated the will to use his influence on individuals who were rejected from certain groups because of their past. Barnabas is the character looking for assistance in the church to train new converts. The person he tapped on the shoulder was Saul of Tarsus, who later became Paul. Saul started out persecuting the church before his conversion. It was hard for the church to accept him at this point until someone saw his true conversion. Clyde E. Fants observes that the Apostles were not convinced of Saul's conversion at Damascus until his mentor admitted him to the circle of disciples in Jerusalem.[75] Howard Marshall says that Barnabas risked his life for a man he did not know. Barnabas defended Saul and stated he was truly converted by speaking boldly about Christ.[76] Krogel observes that Barnabas was a man of impeccable credentials to become a spokesperson for Saul. Kevin J. Conner notes that it was Barnabas who introduced Saul to the Apostles in Jerusalem and later God knitted the two to work with the Gentiles.[77] Barnabas was convinced Saul was converted to the Gospel of Christ on the road of Damascus.[78]

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[74] Ibid.

[75] Clyde E. Fant, Donald W. Musser, and G. Reddish; *An Introduction To The Bible, Revised Edition* (Nashville, TN: Abingdon Press, 1989), 172.

[76] Marshall, *Acts*, 175.

[77] Conner, *The Books of Acts,* 80.

[78] Krodel, *Augsburg commentary*, 181.

David Stoddard notes that leaders should come into a partnership, not just to teach, but to learn from the person they are working with. This took place with Barnabas observing Saul for the transition to leadership in the church. The author points out that he is looking for a different perspective so the two want to become the same.[79] The church was successful when Barnabas was sent to Antioch (Acts 11:25-26) to see how the new converts were doing in the faith. Once he found they were progressing in the faith, Barnabas went to search for Saul because Peter's ministry was about to end and Saul's ministry was about to be taken to another level. Barnabas saw the potential Saul had for leadership in the church, so Saul was tapped in Tarsus to become a partner with his mentor and they taught in Antioch for a year.[80]

The researcher points out that when Saul and Barnabas stayed in Antioch for one year, they began to teach and preach in the synagogues before the spirit of God sent them on the first missionary journey, accompanied by John Mark, a protégé of Barnabas his cousin. The church had confidence in Barnabas and Barnabas saw potential in Saul carrying the word of God to the gentiles. It was the Holy Spirit that set apart Barnabas and Saul to be sent to Cyprus, Pisidia, Iconium, Lystra, and Syria. In these different regions, the two were confronted with false prophets in Cyprus to teaching on the Sabbath where large crowds were invited to share God's good deeds to the people. The researcher observes by the two being set apart from the other

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[79] David A. Stoddard, *The Heart of Mentoring: Ten Proven Principles for Developing People To Their Fullest Potential* (Colorado Springs, CO: Navpress, 2003), 26.

[80] Wiersbe, *Wiersbe's Expository Outlines on The New Test*ament.

prophets and teacher, their lives were at risk from those who opposed what they were teaching. This led Saul and Barnabas to flee to a safe haven.[81]

Robert Clinton, in his book *The Making of a Leader,* notes that there is a process in receiving and giving in ministry. A mentor has to be willing to give of their time and the mentees have to be willing to be accepted by the leaders of the church. Saul had to go through the entry stage to show he was a new convert in ministry in order to be accepted. The researcher believes a convert has to have a spokesperson to speak on the person's behalf. Saul had a man of integrity to speak on his behalf in order for his ministry to become effective among the leaders in the church. Robert Clinton used an inner life growth in his process for converts in making of a leader.[82] This is what took place with Saul and Barnabas where he witnessed his understudy preaching and teaching in Damascus.

David A. Stoddard in his book *The Heart of Mentoring* points to the value system in leadership. The author states there are three benefits behind the value system.

- Values act as a filter that determines priorities.
- Priorities provide balance, a sense of order and control that so many of us long to have.

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[81] Ibid.

[82] J. Robert Clinton, *The Making of a Leader, Recognizing the Lessons and Stages of Leadership Development* (Colorado Springs, CO: Navpress, 1988), 74.

- The more balanced our lives are, the happier and more productive we are.[83]

The researcher agrees with the priorities that bring a balance in a person's life when they are directed in the right path for success. The researcher sees the necessity in preparing potential leaders with the proper training needed to become successful in the direction they are headed. Robert Clinton continues with the process for preparing future leaders to develop in ministry with four stages.

1) God challenges the leader into ministry. Robert Clinton calls this the entry stage of ministry.

2) The potential leader develops skills and spiritual gifts for the person to become effective in ministry. The author calls this stage the training stage in ministry.

3) The minister is able to interact with people to show encouragement through motivation. This stage is noted as relational learning.

4) The minister goes through the stage of discernment.[84]

The researcher sees the connection with Clinton's four stages in ministry with preparing a potential leader in becoming effective in carrying the mantle for the next generation. Once Barnabas saw how the new converts were in Antioch, he knew that in order for the church to move forward he needed someone who would not be afraid and willing to risk his life for the next person to become liberated.

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[83] Stoddard, *The Heart of Mentoring*, 121.

[84] J. Robert Clinton, *The Making of a Leader, Recognizing The Lessons and Stages of Leadership Development* (Colorado Springs, CO: Navpress, 1988), 79.

The researcher sees situations where youth are overlooked for various reasons. The researcher points out one of the causes is not carrying a name of recognition in their community. If you do not have the name, it is easy to be overlooked.

The researcher's mentorship model was developed to encourage young men and women in the church to take on responsibilities of becoming future leaders. Acts presented the model by demonstrating how leaders are developed and mentees can become equipped through proper training in the church. Acts showed a character that was willing to take a risk with a person they did not know, but was willing to give this person a second chance to prove they can make something of themselves. This took place with Barnabas being the encourager he was to Saul who showed his boldness to change. This section of the biblical foundation of the model now leads the researcher to the theological foundation to support the ministry model by showing how God continue to interact in leading his people in sharing and understanding the process of building communities through the partnership giving to each person.

## Theological Foundation

> The whole purpose of spiritual direction is to penetrate beneath the surface of a man's life, to get behind the fade of conventional gestures and attitudes which he presents to the world, and to bring out his inner spiritual freedom, his inmost truth, which is what we call the likeness of Christ in his soul.[85]

The researcher has moved his attention toward Liberation theology. The main thrust is the connection liberation theology brings to the theological framework for

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[85] Thomas Merton, *Spiritual Direction and Meditation* (Collegeville, MN: Order of St. Benedict Press, 1960), 16.

the ministry model. Paul P. Enns in *The Moody Handbook of Theology* notes that liberation theology is a movement that connects theology with social, economic concerns of the poor and the oppressed in their own individual community. Enns points out that theology has a broad scope among blacks that identified a black theology. The author observes that there are four factors that have contributed to the beginning of liberation theology:

- The movement borrowed from Immanuel Kant his philosophical theses that focus on human reason apart from divine revelation. Karl Marx brings to life overcoming class distinctions and barriers.
- The movement was influenced by Jurgen Moltmann's theology of hope to achieve for the future.
- The movement was known for the Latin American problem for more freedom for the people.
- The movement originated from Latin America due to the rich landowners and dictators. Enns states Liberation theology is about rescuing the oppressed from their physical deprivation.[86]

James Cone, who is one the leading exponents of black theology, has written several books. The book that stands out based on Paul Enns, *Black Theology of Liberation.* James Cone's main focus was to indentify Christian theology with Liberation theology, defined as a rational study of the being of God in the world in light of the existential situation of a community that is oppressed by applying the

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[86] Paul P. Enns, *The Moody Handbook of Theology* (Chicago, IL: Moody Press, 1997).

gospel of Christ with help for the oppression of a community.[87] The researcher observes the oppression of the communities' youth not having enough positive influences in their surroundings. Paul D. Stanley reveals that mentoring should become a relational experience through which one person empowers another person sharing God given resources. The author notes that the resources vary. The researcher agrees with Paul Stanley that mentoring is positive where there is development in people who have potential.[88] This potential can lead a person in becoming liberated and putting their potential to action. The researcher is convinced that this is a process that takes place inwardly.

The doctrine of the Christian life has an emphasis on how all teaching of Scripture should affect the way we live today. Practical theology is applied to the process in liberating a community of people who are willing to learn a new way in life. With this process, the researcher believes practical theology has made a contribution to the world becoming what God intends it should become. This process of thought can be incorporated through those in the community who are willing to assist in developing future outstanding leaders.

The researcher likes the concept of the author of *Intensive Caring Practical Ways to Mentor Youth.* He defines the word "mentoring" as the process by which an older leader invests his or her life in a younger, emerging leader in an intensely relational fashion for the purpose of spiritual character and leadership development.

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[87] Ibid.

[88] Stanley and Clinton, *Connecting the Mentoring Relationships*, 12.

The researcher is convinced this too is a process for liberating a younger person into becoming an emerging leader for the Christian church and their community.

The book *Developing a Vision for Ministry in The Twenty-First Century* points out that vision is crucial to any ministry. The author notes "without vision is like a surgeon without a scalpel."[89] In so many words, it is like having a lack of direction. The researcher is convinced that every person needs to ask where they are going in life. Every church leader needs to ask this question. If God's people are to accomplish great things for him, they must know what it is they are setting out to accomplish.

Barry St. Clair points out, "If we are indeed the Body of Christ and a priesthood of believers, we should equip our youth as ministers." The question was asked what mentoring is. Their reply was, "Mentoring is the process by which an older leader invests his or her life into a younger, emerging leader for the purpose of spiritual character and leadership development in an intensely relational fashion." It is believed mentoring is not an end in itself; rather, it is a process, a means by which students can be equipped and empowered to develop dynamic lives and ministries that are uniquely theirs.[90]

James Cone in his book *Black Theology* says that the black church must come out of the closet to stand against the struggles for humans being liberated in society.[91]

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[89] Aubrey Malphurs, *Developing a Vision for Ministry in the 21st Century* (Grand Rapids: Baker, 1999), 20-21.

[90] Amy Simpson, *Intensive Caring*, 31.

[91] James Cone and Gayraud S. Wilmore, *Black Theology Documentary History* Volume Two: 1980-1992 (Maryknoll, NY: Orbis Book, 1993), 3.

The researcher agrees that the black church needs to come out of the closet to assist youth with the struggle for their identity as human beings. The researcher believes youth need a source to lean towards. Paul Tillich calls this having a "being." The author notes that God is the ground or power of being.[92] The researcher agrees all youth need is a source of being in their lives and this is the being of God.

Keith Anderson notes in his book *Spiritual Mentoring* that duties are incorporated for youth to become liberators and know the overall function of the church. David D. Mitchell, author of *Black Theology and Youths at Risk,* identifies needs that could be addressed in the African-American churches pertaining to youth who are trying to lead productive lives.[93] The researcher believes most Africans-American youth struggle because they are facing problems from the home, the schools, and community. Dr. Mitchell highlights that it is important to convey the message into our communities for community awareness.[94] Dr. Mitchell believes this could be a cure to the oppression at-risk youth face.[95] This can become a liberating moment from early teenage pregnancy, drugs; alcohol and school dropout rates.

The researcher observes the comments made about "The Doctrine of Christian Life." The comment points out its emphasis on how all teaching of scripture should affect the way we live today. The researcher goes back to how practical theology has contributed to the world becoming what God intends it should be. The premise behind

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[92] Enns, *The Moody Handbook of Theology.*

[93] Keith R. Anderson and Randy D. Reese, *Spiritual Mentoring A Guide for Seeking and Giving Direction*(Downers Groves, IL: Intervarsity Press, 1999), 33.

[94] Ibid.

[95] David Mitchell, *Black Theology and Youths at Risk,* (New York: Peter Lang, 2001), 1.

this school of thought is that future Christian leaders need to be equipped not only with theological knowledge, but also with the necessary professional skills to minister effectively in the modern world. The author's main point is that communication is an effective way to reach the modern world of people who are reaching out for help and guidance.

The researcher has observed through the practice of ministry how youth adapt to change if they are given the chance to believe in themselves. The way the researcher feels about assisting the youth of the future is to give them a sense of responsibility that they can do things for themselves with a little assistance in letting them know they have support. This kind of hope can give them the mindset that God is with them in every move they make. The youth must feel that sense of security in the person they look up to and the homes they come from.

Liberation comes from those who have experienced the struggles of the past. Instructing every youth in the church and giving them the foundation they need to become successful is a big challenge for the church. The church needs to step up to the plate to become an advocate for youth. Youth need to see that there are people who want to be there for them.

Karl Barth points toward God as the subject of revelation.[96] Through a decree, God revealed himself in Jesus Christ.[97] Barth continues with the theory and praxis, the task of theology which lies with the dynamics of interrelation between theory and

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[96] Karl Barth, *Church Dogmatics* (Edingburgh: Clark, 1936), 1:1:334ff.

[97] Geoffrey W. Bromiley, *Introduction to the Theology of Karl Barth* (Grand Rapids: Eerdmans, 1979), 175-243.

praxis. The task of theology according to Barth is to clarify the presupposition of church praxis. The author points out that praxis comes first precisely because God is not a fifth wheel on the wagon, but the wheel that drives all the wheels on the wagon.[98]

David Mitchell points out that black theology is a message for hope and a message for liberating young people from the temptation they face every day in their lives.[99] The researcher reflects on the personal experience of living in an at-risk situation. It was a liberating experience to know God was on his side. It was because of people in the researcher's family, community, church, and school and mentors becoming available in his life. During different stages, he felt a God of liberation was able give direction.

The researcher stated that it was people who believed he could be delivered by the hand of God, if he just had the faith in God. Soren Kierkegaard calls this a "Leap of Faith," which the researcher likes to call "existentialism," which is a term used by neo-orthodoxy for the place of personal commitment in an act of faith. E. J. Carnell notes that existential faith believes in inward passion and the relation between the self and the object of belief. Carnell believes this comes from moral freedom.[100]

Sondra Higgins Matthaei, the author of *Faith Matters*, shares that she believes that faith mentoring is a vision for ministry, the ministry of all people. It is a vision of

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[98] Karl Barth, *Der Romerbriefe*, 102, quoted in Timothy J. Gornge, *Karl Barth against Hegemony* (New York: Oxford University Press, 1999), 9.

[99] Matthaei, *Faith Matters,* 123.

[100] E.J. Carnell, "Existential, Existentialism" in Everett F. Harrison, ed., *Bakers's Dictionary of Theology* (Grand Rapids: Baker, 1960), 205.

who we might become through God's grace.[101] The researcher draws closer to believing in a universal community of peace and justice. To the researcher, this is a form of liberation not only for the people being young, but a faith community who can be transformed by this way of thinking. The researcher points out how this universal community must put these things into a practice in aiding each other.

The writer comes to a conclusion with the Theological section, the Historical, and Biblical with the support of a God who still exists and assists and trains persons who have potential and will become effective in their community to bring hope to the troubled world in which we live. This brings a connection with a God of history who encourages the hearts of the people who are oppressed by giving them the opportunity to have an outlet. The outlet youth can have is the ministry model which was presented as a Mentorship Ministry in a rural African-American Baptist church. The writer took the reader back to the institution of great scholars, to the biblical text which showed great leaders' training their understudies to do even greater works than they did. The researcher highlighted in the New Testament how God can bring on the scène people who are encouragers of the gospel who are willing to assist any person who comes their way.

The researcher found liberation theology is the foundation for liberating youth in a practical way for our world. Liberation theology believes Jesus Christ is the Omni liberator in our world. This process gives mentors a leg to stand on in instructing our youth in the ways life should be lived. With this assistance in making

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[101] Stanley and Clinton, *Connecting the Mentoring Relationships,* 12.

# CHAPTER FOUR

# METHODOLOGY

## Introduction Model to Church Deacons

The researcher in this chapter will outline the data triangulation. This will consist of the context approval of the model for a Mentorship Ministry in a Rural African American Baptist Church. The researcher ministry model was conducted at Springfield Baptist Church in Meherrin, Virginia. This is an African American church located in rural southwestern Virginia where the researcher is the senior pastor.

Second, the researcher will show how the Christian Education Ministry assisted with integrating the context of the practice of ministry. The researcher highlighted the three major areas of ministry that was developed under the Ministry of Christian Education by the pastor researcher. The focus was on three major ministries: Junior Deacons, Junior Missionaries, and Youth Trustees. These ministries will equip youth to become future leaders in the church. This will require the youth to be in the shadow of ministry leaders. The triangulation will inform the reader of workshops being conducted for mentors and mentees for principal instructions given to the three major ministries for evaluation for the ministry model. The researcher will convey meetings along with the field experience using the model.

## Introduction of Model to Deacons' Meeting

On September 21, 2005, a Deacons' meeting was held following morning worship service. The pastor presented the ministry model for a Mentorship Ministry in a Rural African American Baptist Church. The deacons were informed what the model consisted of and how it came about. The pastor reflected on his personal spiritual journey, which included mentors. These mentors instructed him and provided opportunities in learning traditional roles of ministry. They often provided him with opportunities to shadow them in meetings, workshops, and other experiences their position required. These experiences allowed him to become actively involved and adequately prepared to be an effective leader.

The pastor researcher in his context conveyed that a Mentorship Minister was needed for preparation of future leaders among the youth. The pastor was sure this model could impact the church at Springfield. The deacons wanted to know how the process of the model would take place. The pastor shared that he envisioned a survey to see if ministry leaders would be interested in volunteering their services as mentors to the youth. This mentorship would include the involvement of doing ministry together. The pastor pointed out that there would be a similar survey given to the youth. The outcome of the youth's survey would determine their understanding of mentoring and interest in learning about specific ministries. The surveys would also determine whether the model could be used in the present context.

An outline was given to the deacons with the goals the pastor would like to reach with the model. The deacons agreed that it was a need in the church and the church

needed the opportunity to hear what the pastor wanted to bring to the congregation. The deacons voted to move forward with presenting to the church the model of a Mentorship Ministry in a Rural African American Church.

## Introduction of Model to Church Meeting

On October 13, 2005, the church had its quarterly church meeting. After the pastor researcher finished the agenda for the day, there were other business matters on the docket. When it was time to address new business, the pastor presented his model for ministry. In his presentation, he brought awareness to the people of the need for mentoring future leaders of the church. The three major ministries he discussed were developing a Junior Deacons Ministry, Junior Missionaries, and Junior Trustees. He defined what a mentorship ministry was and how it could have a major impact on the church. The members listened attentively to what the pastor had to offer. The ministry leaders became excited with the idea that there could be a relationship for bridging the gap. They were eager to discuss ways for instructing and equipping youth for future foundation positions in the church.

The Pastor researcher also explained the need to provide proper training for every ministry leader becoming a mentor. He stated that there would be a three sermon series on three selected Sundays concerning "The Role of Becoming a Mentor/Mentee." He also included in his outline that there would be a Leadership Ministry meeting of the three major ministries mentioned.

There was a vote to accept a Mentorship Ministry in a Rural African American Baptist Church. The church also accepted a Christian Education Chairperson. One of the responsibilities of this chairperson was to assist with a curriculum so the mentors and mentees would have guidelines to follow. The curriculum would be a vital resource for defining leadership roles and responsibilities of each ministry. Mentees were required to fill out personal information questionnaires. This information was vital to see whom the church would be mentoring and the areas of interest of each.

## Introduction to Leadership Ministry Meeting

On January 6, 2006, there was a leadership ministry meeting with the three major ministries being used to implement the Ministry Model. The leaders who were in attendance were the chairpersons of the Christian Education Ministry, Deacons Ministry, Missionary Ministry and Trustees. This meeting was conducted after the church approval to move forward in the ministry model in mentoring the youth in these core ministries. The pastor researcher gave instructions on how these ministries would equip each youth in becoming effective leaders by shadowing each ministry leader. The instructions conveyed that the youth would become a part of these ministries based on their interest in doing ministry in one of the three major areas mentioned. The role of each ministry leader would be to teach and train the youth the responsibilities of becoming a leader in the church. Then the pastor researcher informed each ministry leader that these youth would have the opportunity to perform their tasks for the training they received.

The pastor researcher presented that there would be a workshop setup bringing the ministries leaders together with the youth who would become mentees in the ministry model. In the workshop, there would be a pre-test and post-test to measure the level of understanding from the youth about the different ministries. The pastor researcher would have handouts to give to the ministry leaders on job descriptions for instructing the youth who will be shadowing them for a period of three months to measure if the ministry model is successful. The pastor researcher then informed the ministry leaders that instructional time would be incorporated during Sunday school teaching and training youth on their leadership responsibilities. The other instructional time would take place during regular scheduled meetings with each ministry involved in the ministry model.

**Introduction to Sunday Worship Service**:

On the second Sunday of each month during morning worship service, the youth would become responsible for leading in worship. The Junior Deacons, Junior Missionaries, and Young Trustees would demonstrate their training from shadowing their mentor's ministry for measurement for spiritual growth during worship services. The pastor researcher will have a series of sermons on the second Sunday for three months to prepare the congregation and ministry leaders for the importance of mentoring in an African American Rural Baptist Church.

## Introduction of Mentoring Workshop

The mentoring workshop took place on April 8, 2006 in the church fellowship hall. The workshop focused on mentors and mentees coming together in understanding the purpose in doing ministry in the shadow of ministry leaders. There was a devotional period with the Christian Education chairperson stating the purpose of the ministry model. The mentors were in attendance after getting instructions how the model would work after their leadership Ministry meeting. The mentor leaders would assist in conducting the pre-test and begin to learn about the youth they would work with for three months on observation and instructional learning to equip each to perform their task to see the effectiveness in the three major ministries being pointed out. The chairperson of the Christian Education ministry pointed out that the treatment of the model will take three months from first pairing the youth to their mentors. The pastor researcher noted that the youth would have to attend scheduled meetings on given dates. The youth would learn the leadership roles and perform them. After the three months of training, the model would be evaluated.

## Introduction To Paring Youth To Mentor Leadership Leaders

The ministry model was put into place where youth were being introduced for the first time with their mentors in ministry. At the meeting, each of the three core ministries had the opportunity to share with the youth their objectives and goals for the partnership in leadership ministry. The outline was conveyed to the youth that this project would last

for three months to see their effectiveness in understanding the roles they were put into. The youth were told what the duties consisted of and how they would need to carry them out. The pastor researcher conveyed that the youth would shadow the ministry leaders and observe their duties in a traditional setting. From there, they would have the opportunity to serve in the same capacity. This would lead to an evaluation of the model.

# CHAPTER FIVE

# FIELD EXPERIENCE

In this chapter, the pastor researcher highlights the results of the three major ministries that conducted the triangulation for the Ministry model in "Mentorship Ministry in a rural African American Baptist church." This chapter focused on the Junior Deacons, Junior Missionaries and Youth Trustees. The treatment for the model was conducted on the basis of youth shadowing Ministry leaders from the three core ministries mentioned for a period of three months.

In the three month period, results revealed a successful outcome based on having ministry meetings, instructional periods for training and equipping youth in practical application. From the survey, the pastor researcher pointed out a pre-test and post-test to measure the youth's awareness of the different functions in the church. The results of these assessments would determine if the youth could adequately identify the different ministries, and understand the functions of each one.

## Evaluation of Workshop

The workshop took place in the spring of 2006, at Springfield Baptist Church. The workshop brought the ministry leaders and youth together for the initial gathering to plan for events to take place. This meeting's agenda included instructions given to both mentees and mentors to follow for the day. The agenda included a devotional period where youth were asked to take part with reading scripture and a deacon with an opening

prayer. There was a musical selection where the two groups sang together "What a Fellowship." Then the pastor researcher and Christian Education chairperson stated the purpose for gathering together. They mentioned there would be a period of time where the two groups would separate and take a survey on the different ministries Springfield had to offer. From there, the two groups would come back together to begin placing youth in the core ministries of the church. The ministry leaders would convey their expectations and what the goals would be. The youth would have time to respond to the requirements given to observe their effectiveness in doing ministry in a specific area.

## Deacons Ministry Evaluation of Youth

The pastor researcher started the observation of ministry leadership with the deacon's ministry working with their newly formed junior deacons. The initial meeting was held on the fourth Sunday of each month for three months. In the first meeting, the youth were told to observe how the meeting flowed. The major emphasis was the devotional period, reading of the minutes, and the old and new business on the agenda. The youth were instructed how a traditional deacon's meeting is conducted and reported to the church.

The evaluation period was based on the junior deacons taking part in morning worship service, visiting the sick, conducting their meetings, and reflections on the deacons meetings they attended for three months.

The first instructional period for the junior deacons was designated each second Sunday for three months. The pastor researcher and ministry leader observed potential growth in the responsibilities displayed in each of the youth.

The junior deacons were required to shadow the ministry leaders of the deacons to visit congregational members who were sick and shut-in. Visitation shadowing required prayer, reading scripture, communion, and the ability to communicate. It was stressed that confidentiality was to be practiced at all times. This process took place for three months.

At the conclusion of the three months trial, there was adequate growth to support the need for the ministry model. The pastor researcher and ministry leaders unanimously agreed that each youth fulfilled their responsibilities according to standards.

## Evaluation of Junior Missionaries

The missionary ministry leaders conducted their meetings on the first Monday of each month. The junior missionaries were in attendance and eager to learn at the initial meeting. The pastor researcher pointed out the instructions and purpose of the junior missionaries serving the church. This came from observing the missionaries to see how effective they would become. Each junior missionary was assigned to a ministry leader to shadow. They were evaluated based on their overall performance. This included visiting senior members, the sick and shut-ins, the making and delivering of fruit baskets to nursing homes, assisting with community members desiring clothes from the clothes

closet, and coordinating and participating in after-service programs. They were required to wear appropriate clothing and sit as one body at designated times.

The pastor researcher and ministry leaders observed the eagerness and willingness of these young ladies to serve in any capacity asked. They observed individuals who were usually on-lookers becoming actively involved. They gained self-confidence and are becoming the strongest participants. This model has been successful in leading and developing future leaders of the church.

## Evaluation of Young Trustees

Based on the data given, the young trustees went through a series of training to become familiar with the role of trustees. These trustees learned how to become legal representatives in all church matters. Their training taught them about the church property based on documents and holding titles, mortgages, rental property, and learning the business aspect of the church facility.

Their evaluation came through observation of their awareness of the specific duties given. They were required to monitor all church properties and shadow their mentors to witness the overall operation of the church.

During morning worship service on the second Sunday, each young trustee was given the opportunity to announce all program activities and meetings in the church. Their emphases were based on their attendance of each program and meeting. It was their responsibility that the property and persons attending these programs were in a safe haven. They were amazed that this was a required responsibility.

Upon completion of the ministry model, we found significant growth of the youth's awareness of church responsibility. The most difficult challenge was learning the language of legal documents. However, through observations of their mentors, they experienced hands-on instructions to assist with comprehension. They became more confident in performing the duties given to them during this time. These instructions prepared them for becoming future ministry leaders.

In conclusion, this section revealed the observations of the youth concerning their overall interest in the functions of the church. There were other ministries and opportunities available to the youth to participate in. However, the researcher highlighted three core ministries to use to test the model for success. Through his observation, these ministries, as well as others that were not mentioned, tested successfully with the instructions given to evaluate each youth's performance. This model not only was instructional, but it became relational through the interest of the mentors and mentees. A partnership developed where the mentors felt the ministries were on a solid foundation for a transition of leadership.

# CHAPTER SIX

## REFLECTION, SUMMARY AND CONCLUSION

After reviewing the data given from the pre-test and post-test of the model for a Mentorship Ministry in a rural African America Baptist church, the pastor researcher had very good results from the pre and post-test from the model. The researcher sees improvement in the practice of ministry in this context. The context conveys how the youth looked at certain ministries in Springfield Baptist church and how the church has and is operating under different ministries with different individuals who are responsible for leading the congregation in the right direction. The post-test showed that the youth has a grip on how ministry works and what it takes for things to work in a church setting.

The researcher is pleased to see on how the youth responded to having a mentor and how they were happy their mentor could help in setting expectations, becoming trusted advisors, and building trust and a partnership that will go beyond the church setting. The researcher is pleased to see the development of a partnership in doing ministry with the mentor and the mentee. The researcher can see how there can be a smooth leadership transition in the context of ministry.

The focus of this practice of ministry was the core values that were taught the second Sunday of each month, incorporating the language of the church every Sunday morning during Sunday school and the children's church held during morning worship service. This is the time the youth minister takes charge and restates what went on in Sunday school and shares how the youth could apply the core values in their lives for everyday living.

The highlight is that the youth are looking to have more input on decision making for all parts of service ministry at Springfield. They see themselves as carrying the mantle for the new generation to come. They see themselves in more leadership responsibilities in handling the overall operation of the church. It was the training in the workshops and lock-ins that brought things to light for them. It was having a Sunday each month where they could showcase their God-given talents. To see the growth with a small gathering of people lets those in leadership smile because the legacy of the church will continue in the rural setting in Lunenburg County, Virginia.

Due to the time involved in the practice of ministry at Springfield with the pastor researcher living over eighty miles from the congregation, the researcher would have liked to see more training on a regular basis with workshops, more time for youth to spend with their mentors and prepping the youth for serving more in the community in sharing their experiences with other youth who are in the same situations.

The researcher sees taking this model to congregations across the country to set up ministries where there can be a partnership with youth and mentor. This model is needed in rural churches as well as urban churches across the country. This model will help youth obtain a better understanding of the language of the church and how to serve each other. The researcher can see that his work will turn into a public work for congregations across the country who will have the ability to meet the needs of the youth of their community.

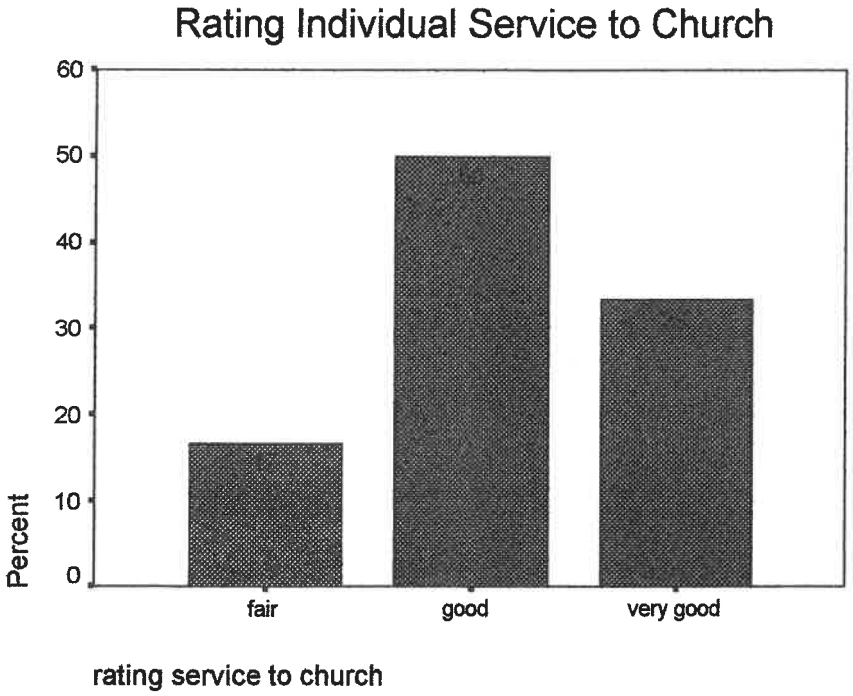
The researcher can see this work continuing based on the small volume of information given on the rural African American Baptist church. There are mentor

models being used, but they do not assist the rural church where there are conditions of economic, social systems that do not meet the needs of the youth in the church.

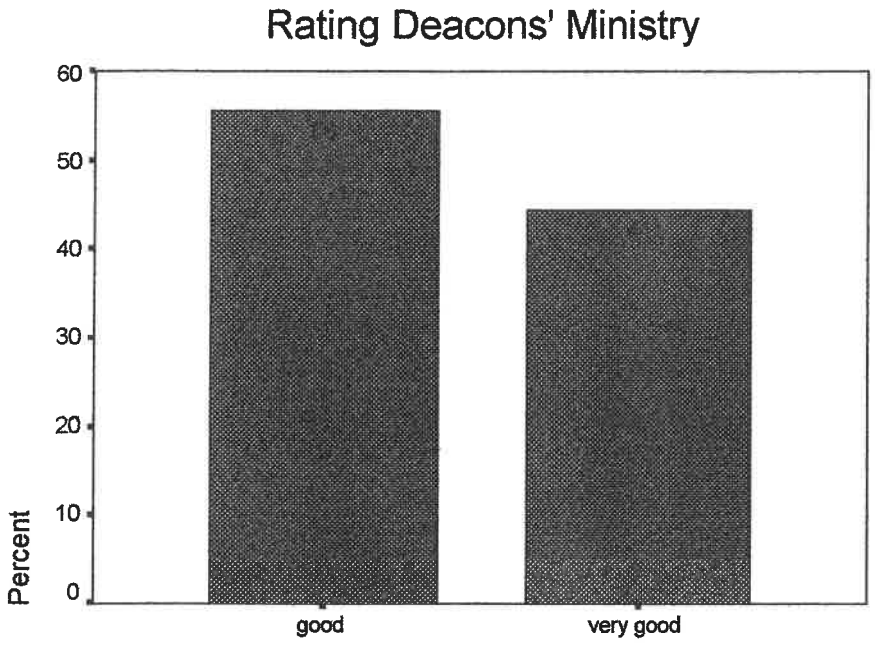
# APPENDIX A

## PRE-TEST AND POST-TEST RESULTS

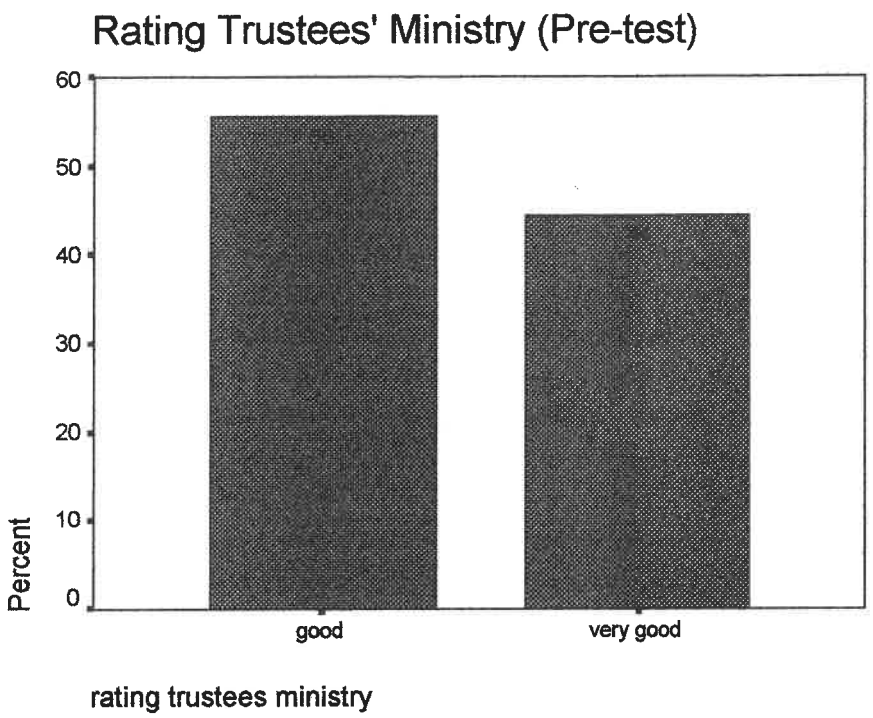
**Pre-test**

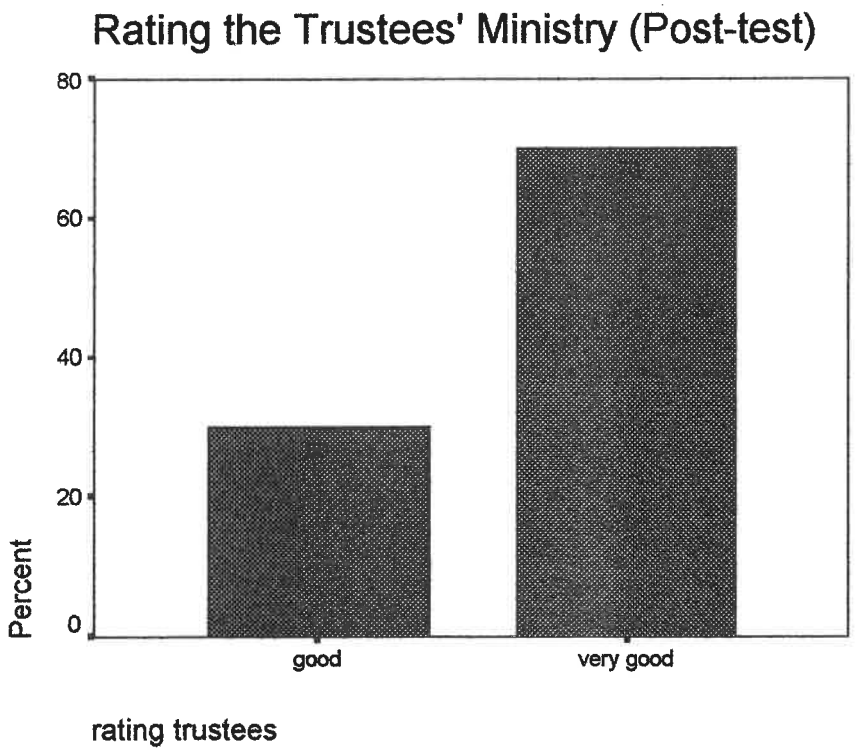

Rating Individual Service to Church
Percent
60
50
40
30
20
10
0
fair
good
very good
rating service to church

Pre-test




Post-Test


Rating Trustees' Ministry (Pre-test)
60
50
40
30
20
10
0
Percent
good
very good
rating trustees ministry


Rating the Trustees' Ministry (Post-test)
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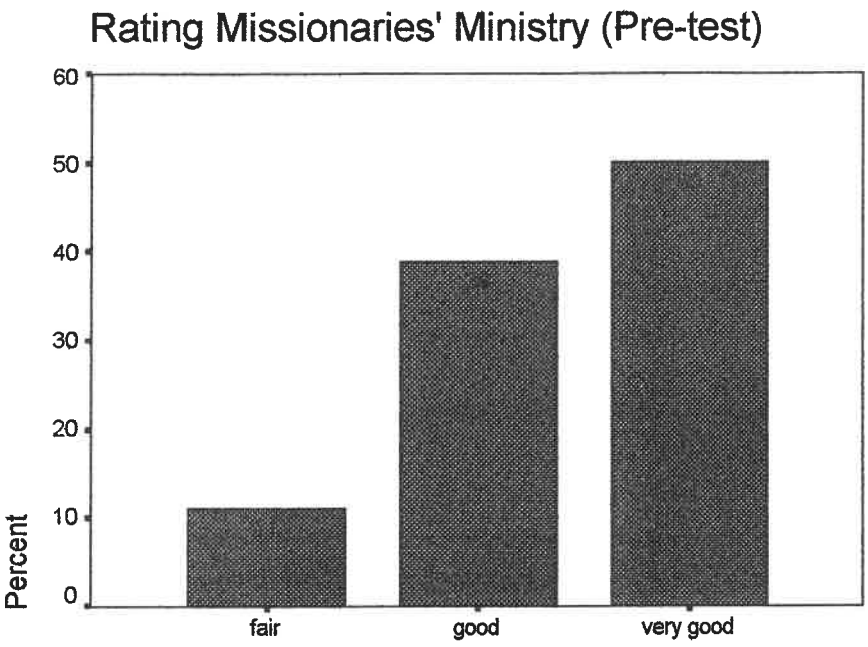
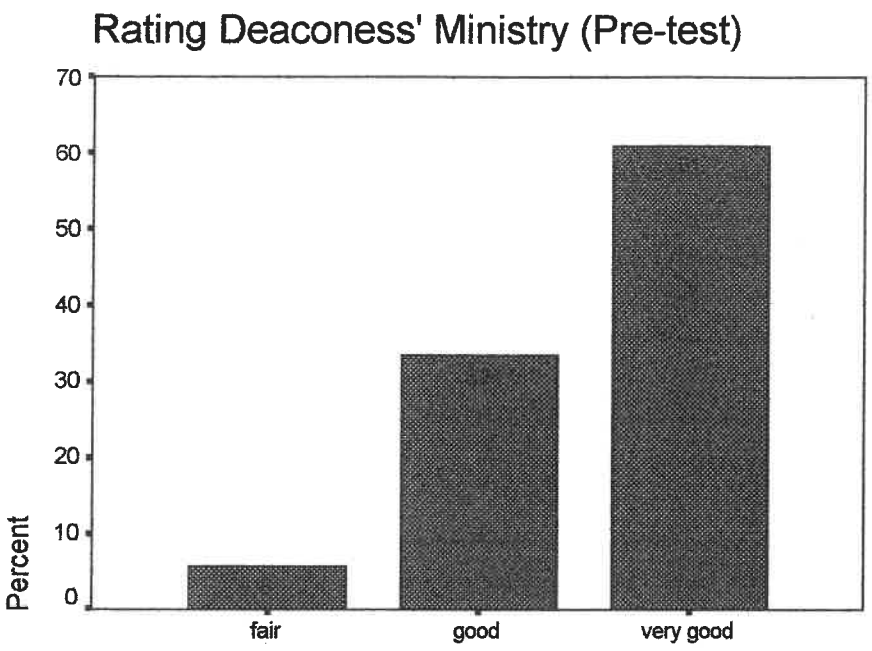
40
20
0
Percent
good
very good
rating trustees


Rating Missionaries' Ministry (Pre-test)
60
50
40
30
20
10
0
Percent
fair
good
very good
rating missionary ministry

Rating Missionaries' Ministry (Post-test)
70
60
50
40
30
20
10
0
Percent
fair
good
very good
rating missionary ministry


Rating Deaconess' Ministry (Pre-test)
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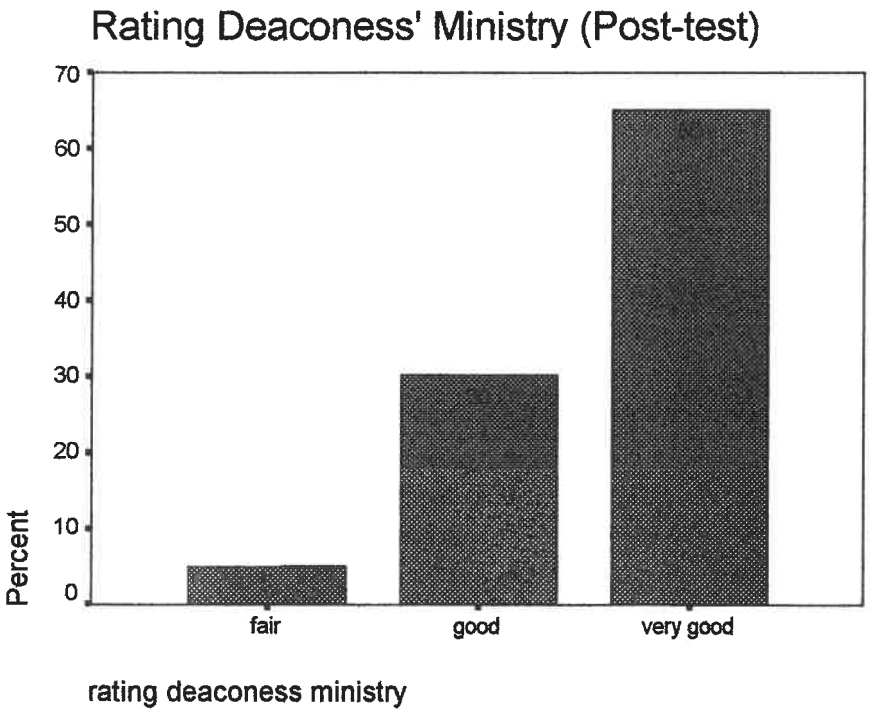
60
50
40
30
20
10
0
Percent
fair
good
very good
rating deaconess ministry


Rating Deaconess' Ministry (Post-test)
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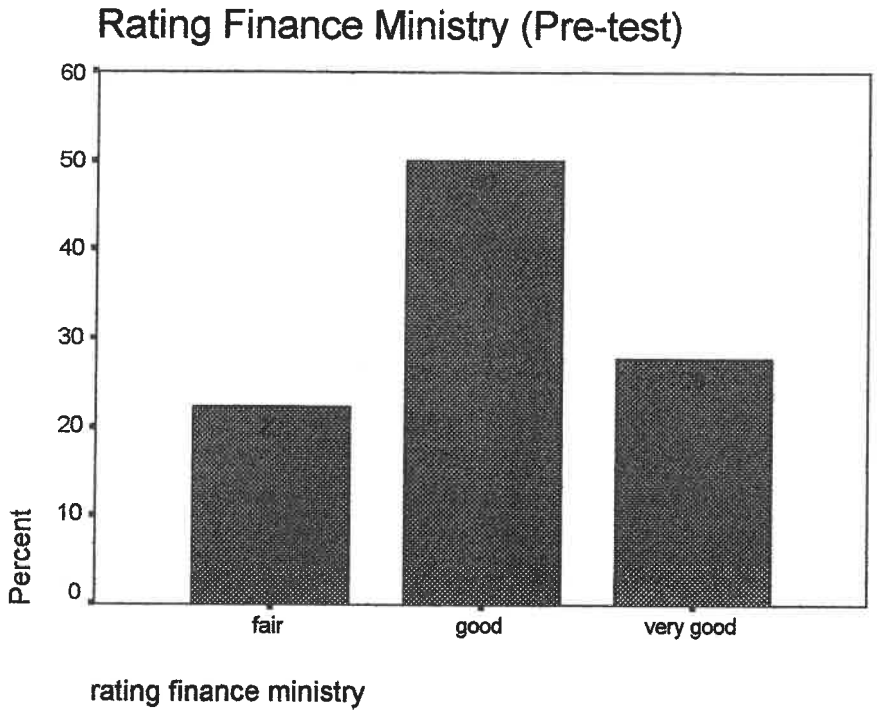
40
30
20
10
0
Percent
fair
good
very good
rating deaconess ministry


Rating Finance Ministry (Pre-test)
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50
40
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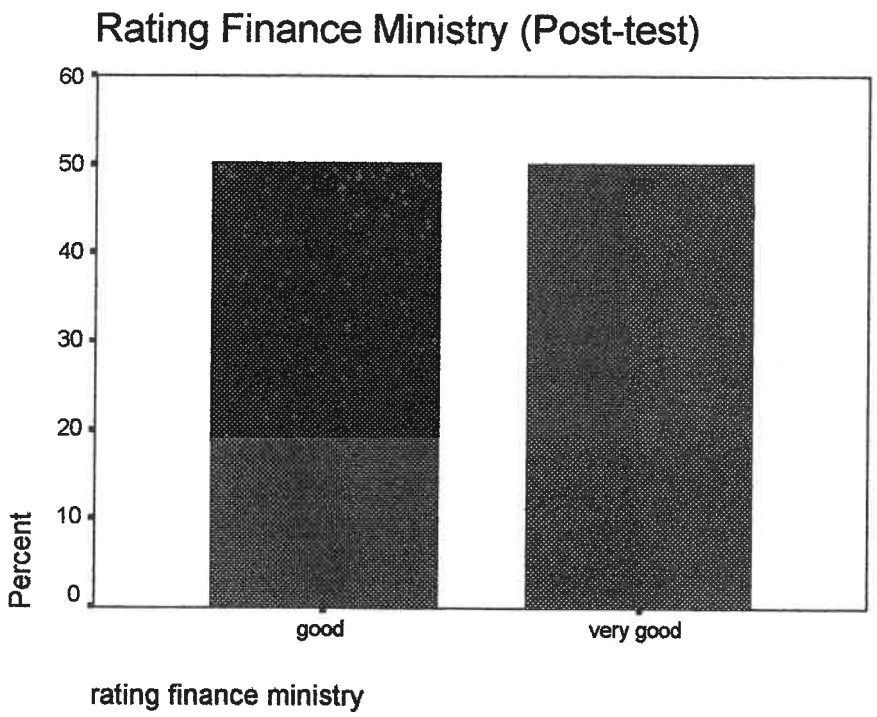
20
10
0
Percent
fair
good
very good
rating finance ministry


Rating Finance Ministry (Post-test)
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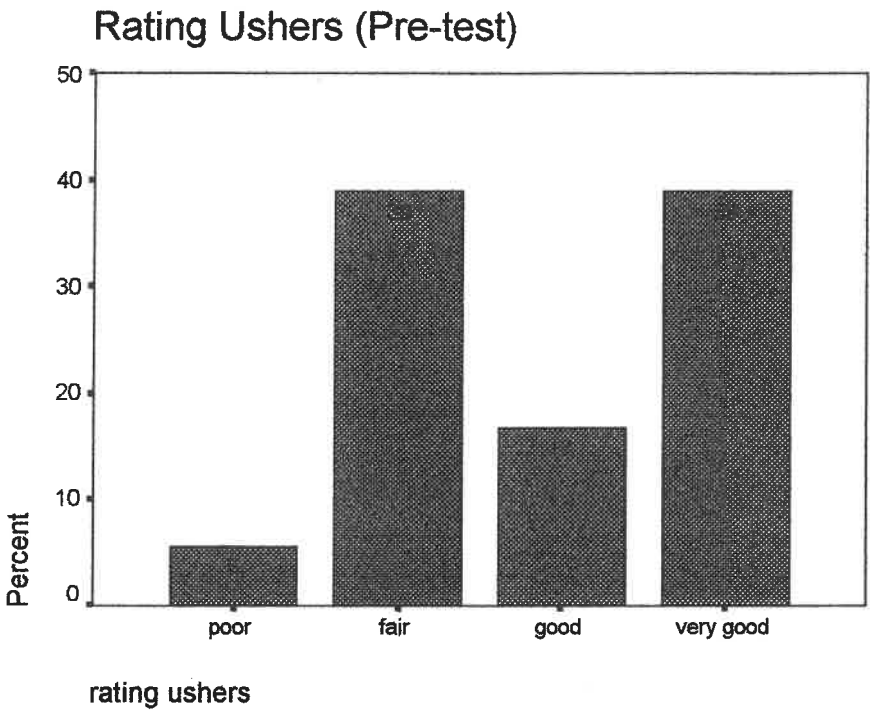
50
40
30
20
10
0
Percent
good
very good
rating finance ministry


Rating Ushers (Pre-test)
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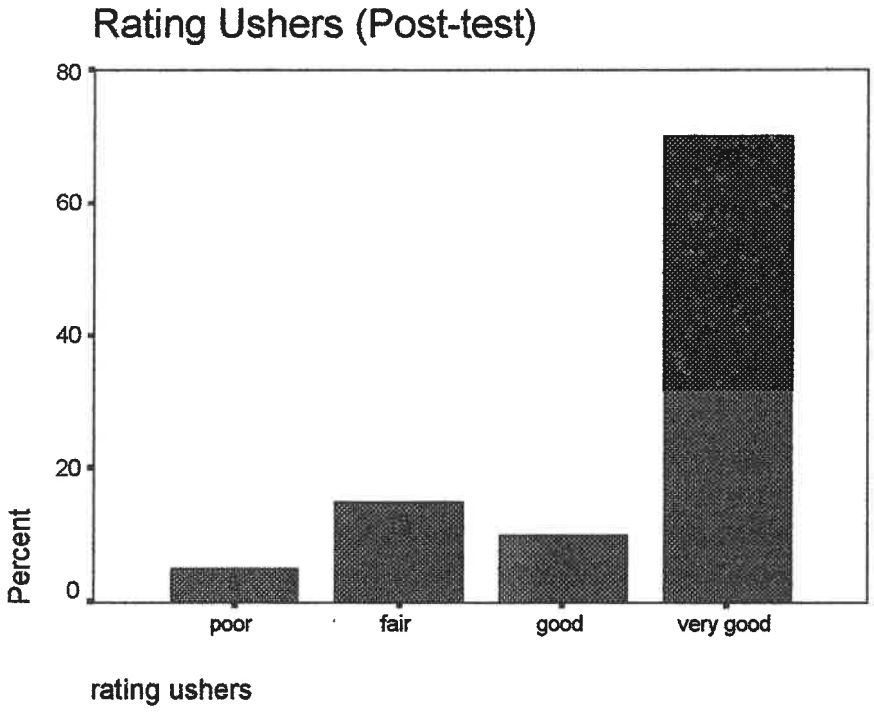
40
30
20
10
0
Percent
poor
fair
good
very good
rating ushers


Rating Ushers (Post-test)
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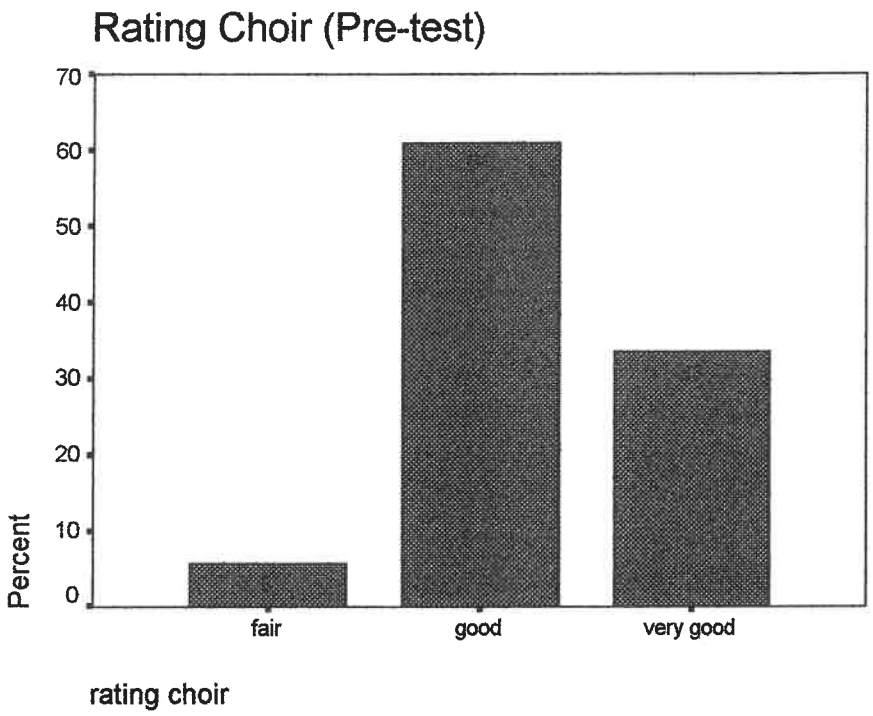
60
40
20
0
Percent
poor
fair
good
very good
rating ushers


Rating Choir (Pre-test)
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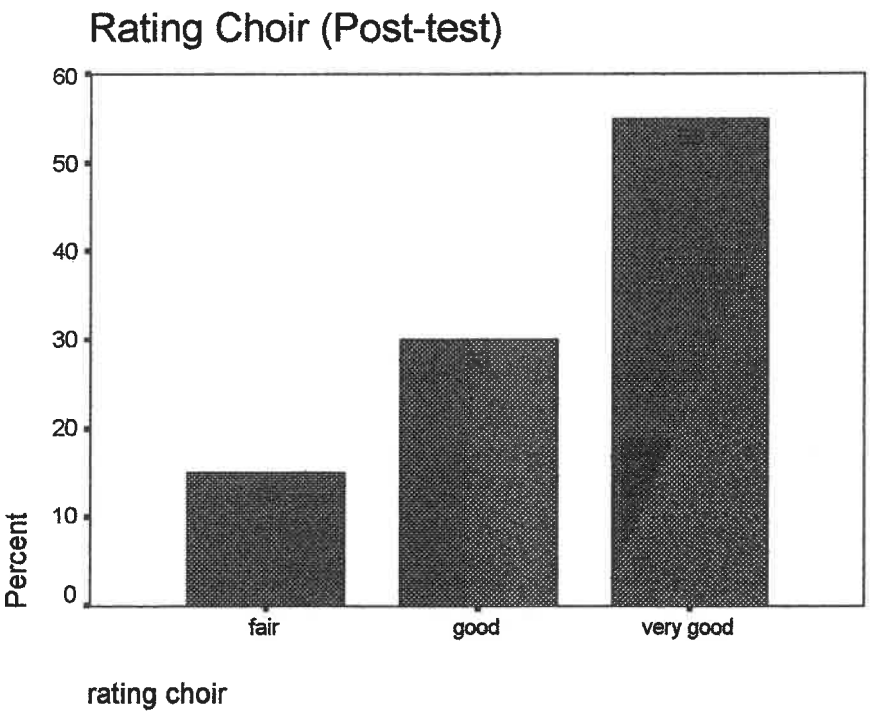
60
50
40
30
20
10
0
Percent
fair
good
very good
rating choir


Rating Choir (Post-test)
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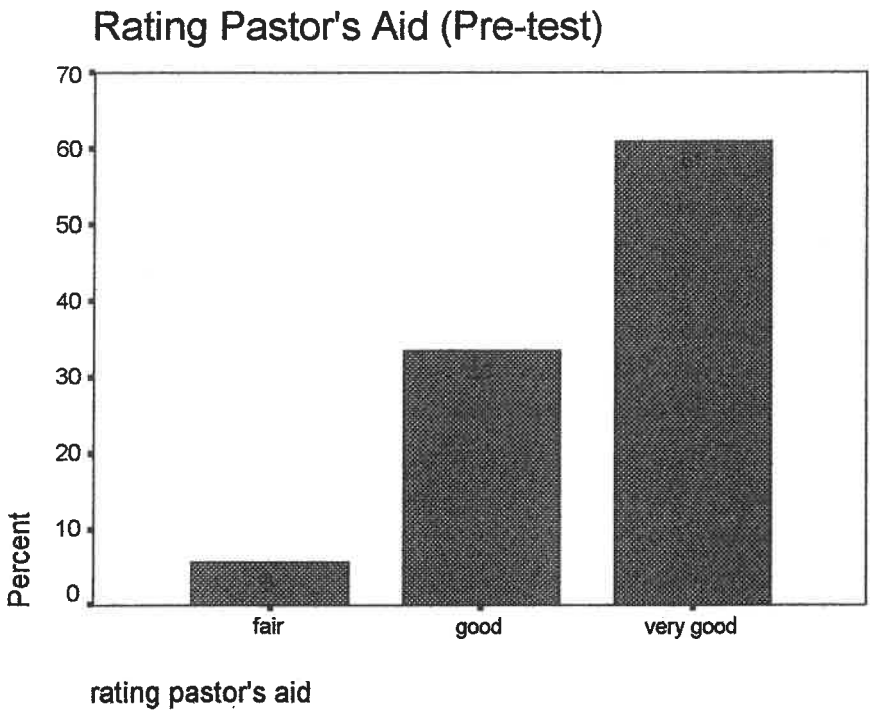
50
40
30
20
10
0
Percent
fair
good
very good
rating choir


Rating Pastor's Aid (Pre-test)
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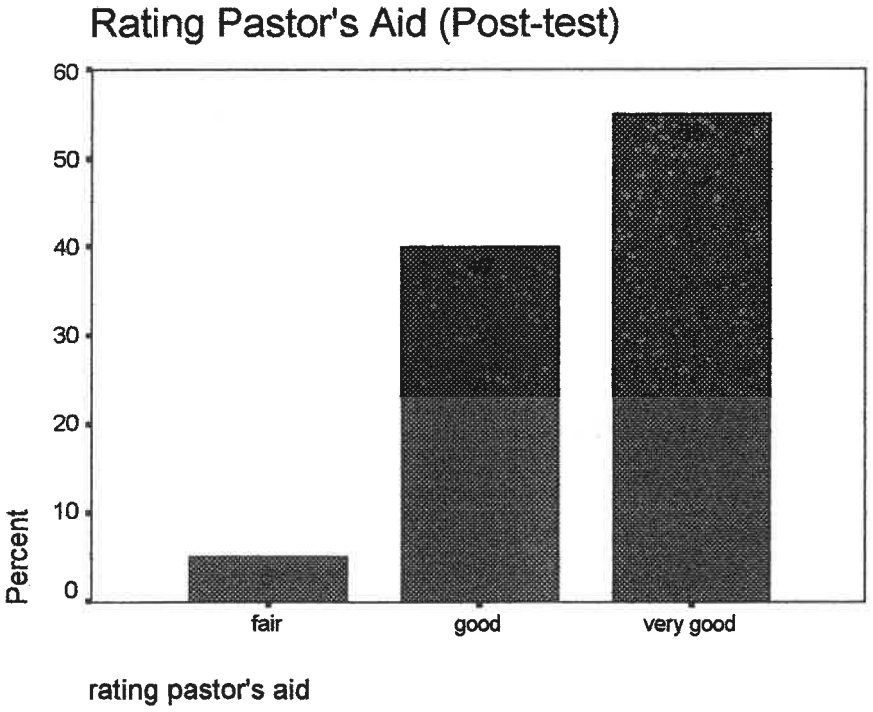
60
50
40
30
20
10
0
Percent
fair
good
very good
rating pastor's aid


Rating Pastor's Aid (Post-test)
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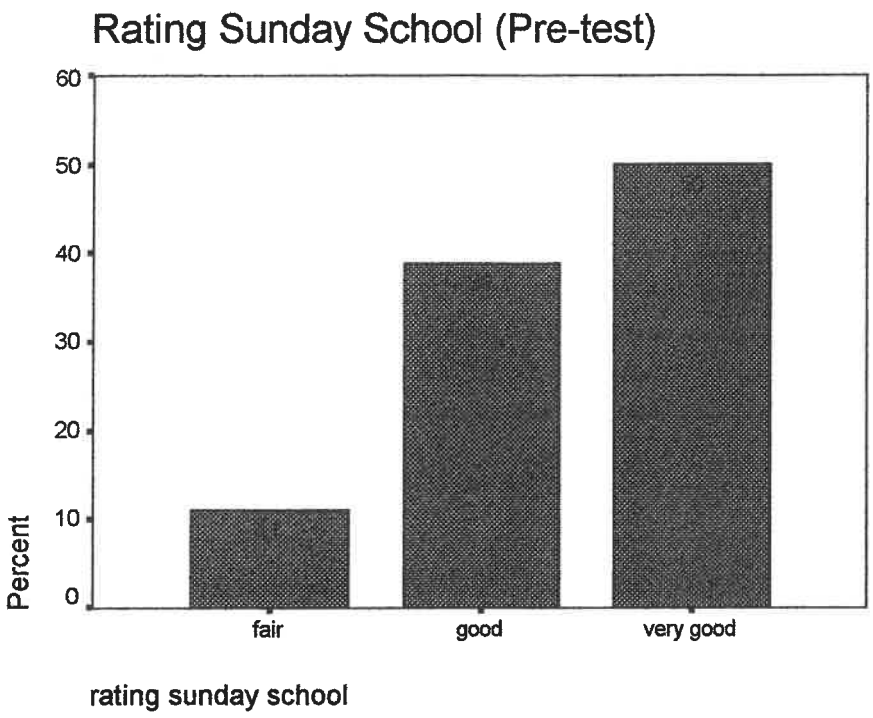
40
30
20
10
0
Percent
fair
good
very good
rating pastor's aid


Rating Sunday School (Pre-test)
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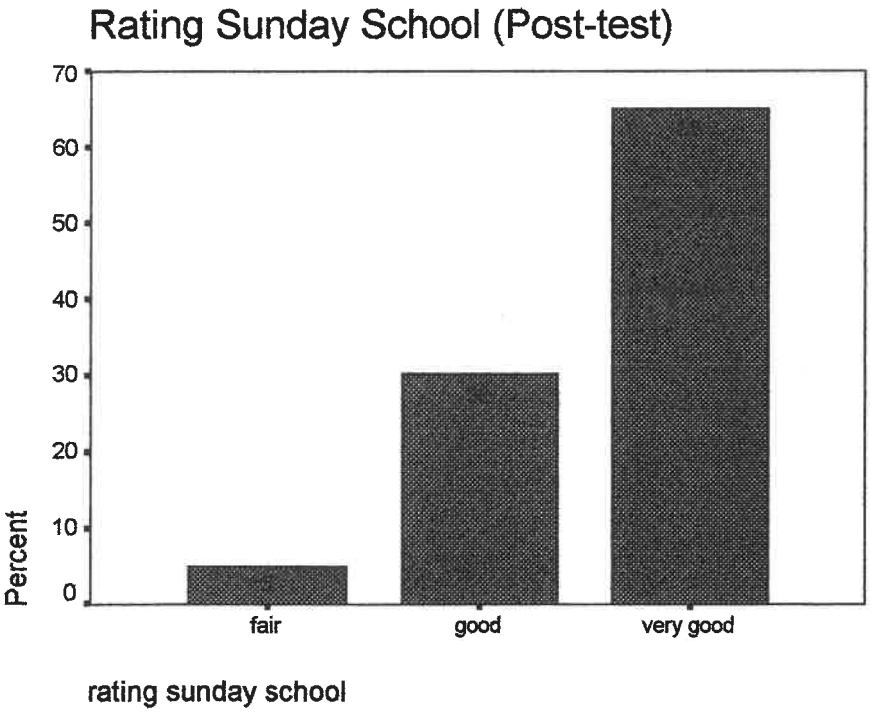
50
40
30
20
10
0
Percent
fair
good
very good
rating sunday school


Rating Sunday School (Post-test)
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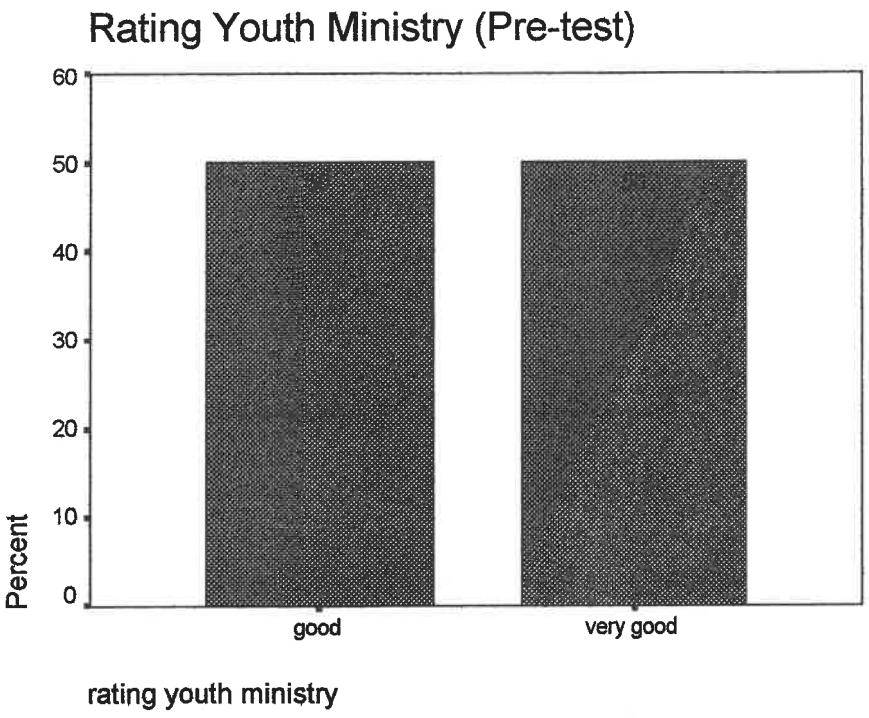
60
50
40
30
20
10
0
Percent
fair
good
very good
rating sunday school


Rating Youth Ministry (Pre-test)
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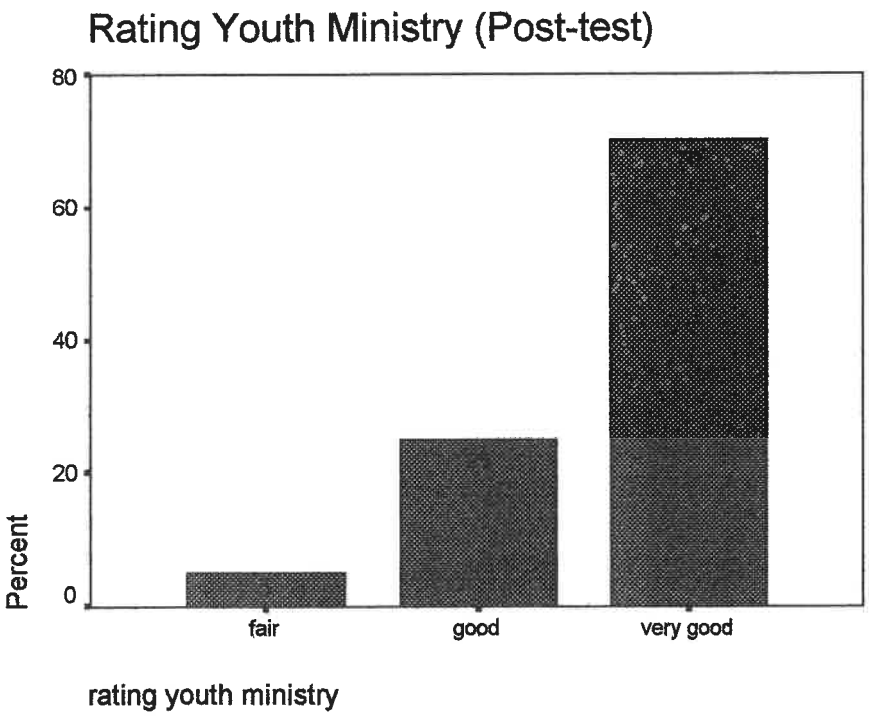
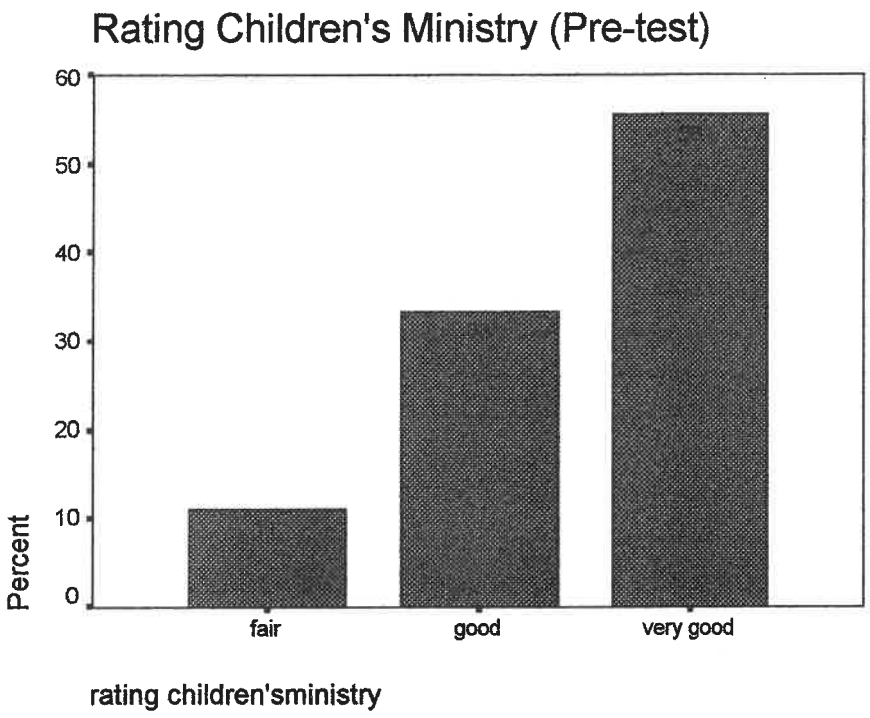
40
30
20
10
0
Percent
good
very good
rating youth ministry


Rating Youth Ministry (Post-test)
80
60
40
20
0
Percent
fair
good
very good
rating youth ministry


Rating Children's Ministry (Pre-test)
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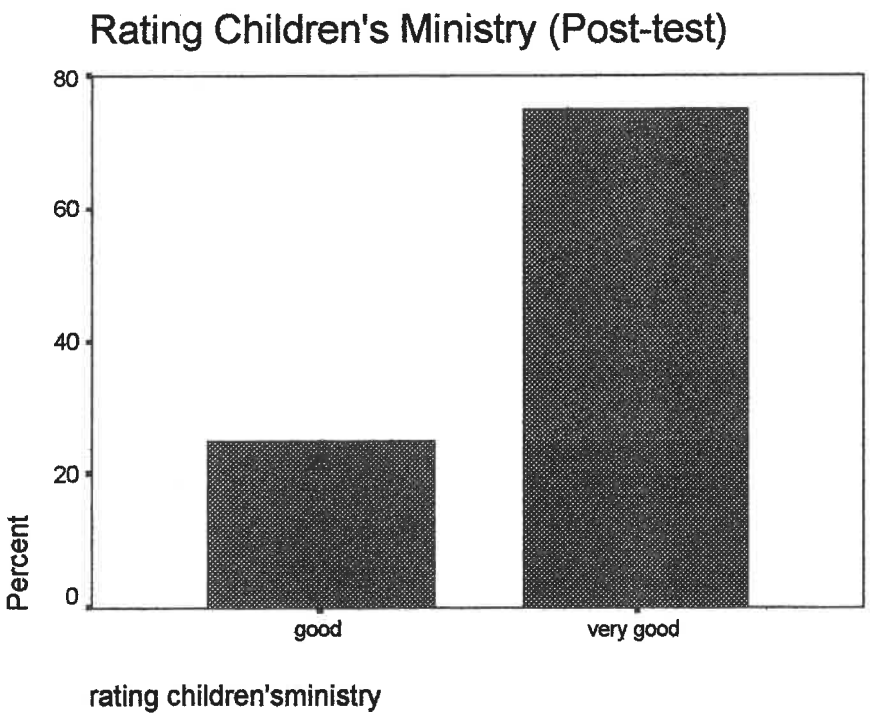
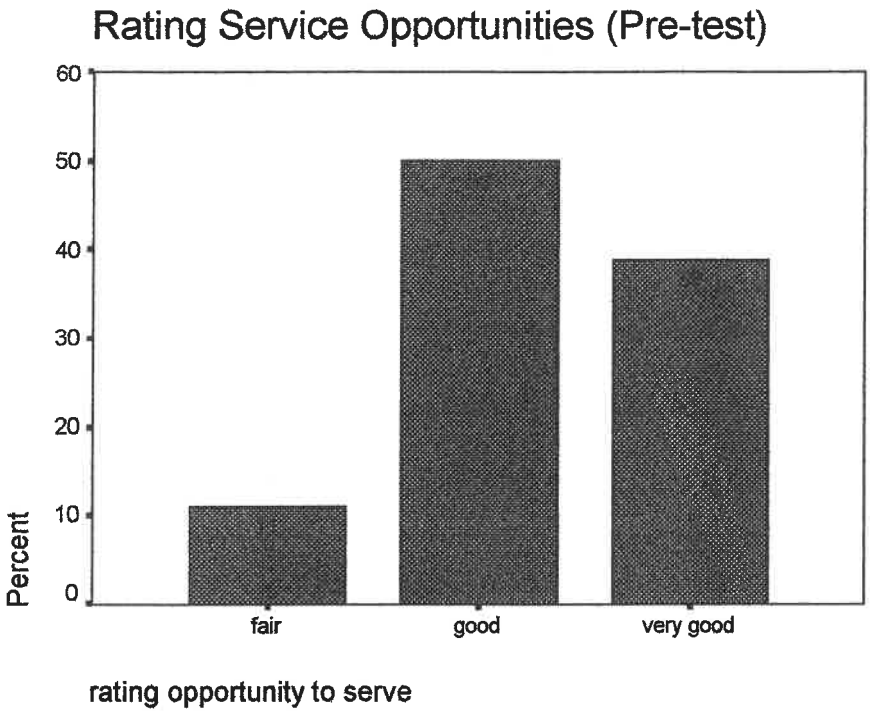
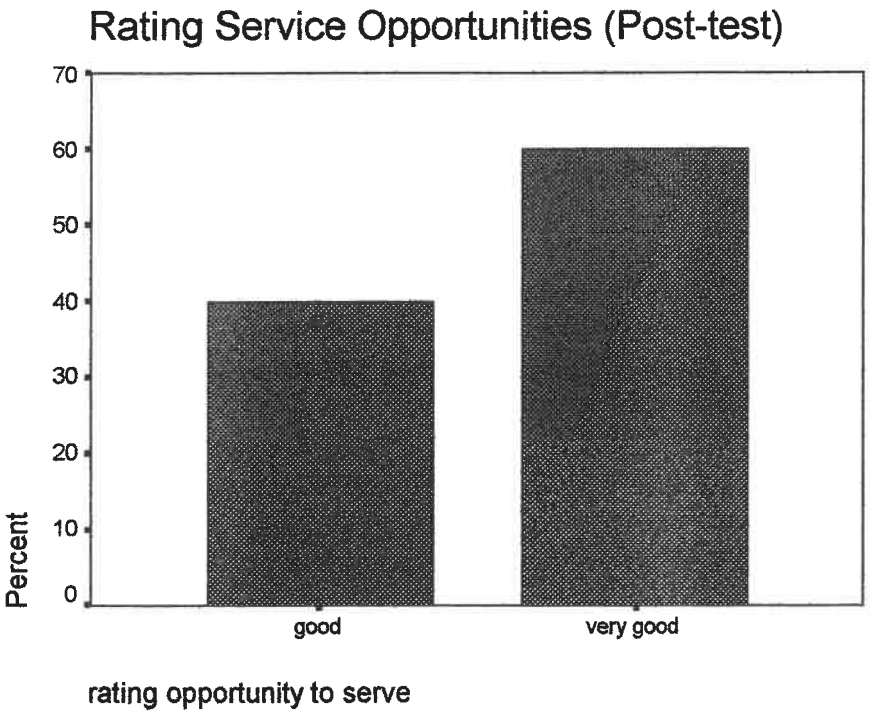
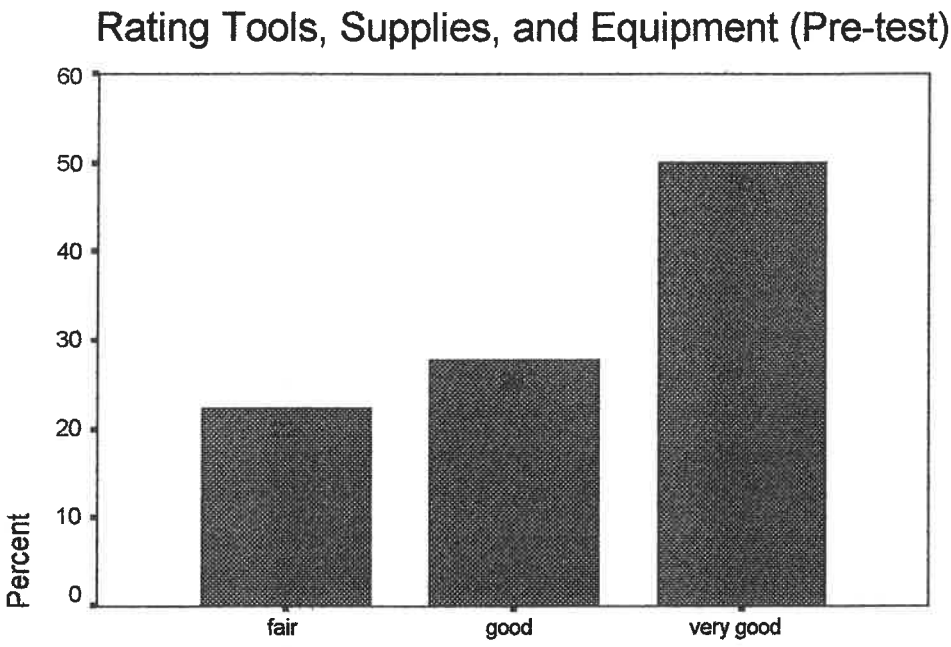
50
40
30
20
10
0
Percent
fair
good
very good
rating children'sministry


Rating Children's Ministry (Post-test)
80
60
40
20
0
Percent
good
very good
rating children'sministry


Rating Service Opportunities (Pre-test)
Percent
60
50
40
30
20
10
0
fair
good
very good
rating opportunity to serve


Rating Service Opportunities (Post-test)
Percent
70
60
50
40
30
20
10
0
good
very good
rating opportunity to serve


Rating Tools, Supplies, and Equipment (Pre-test)
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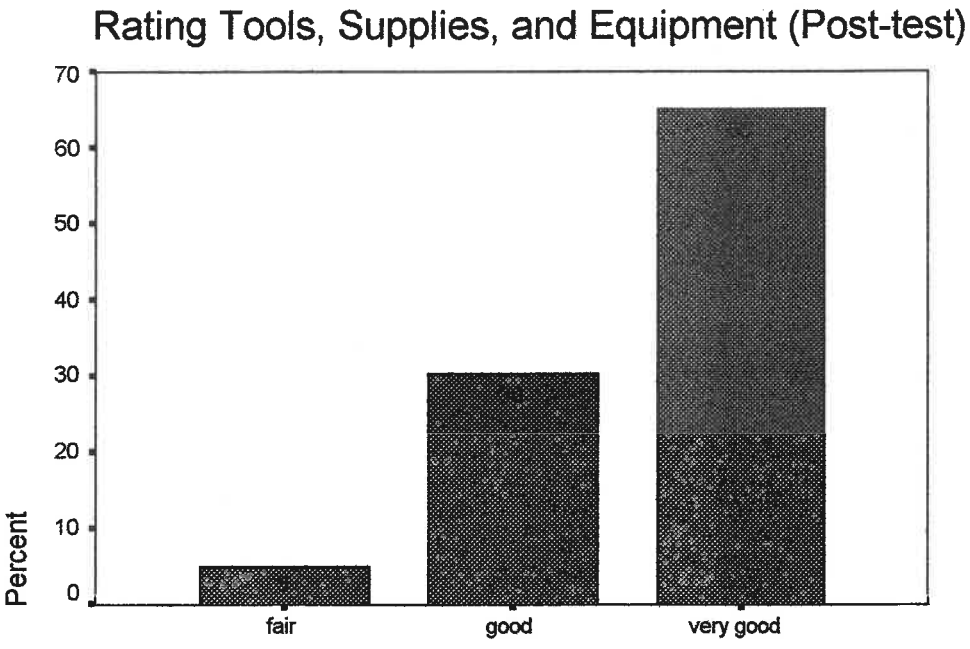
50
40
30
20
10
0
Percent
fair
good
very good
rating tools, equipment, etc.


Rating Tools, Supplies, and Equipment (Post-test)
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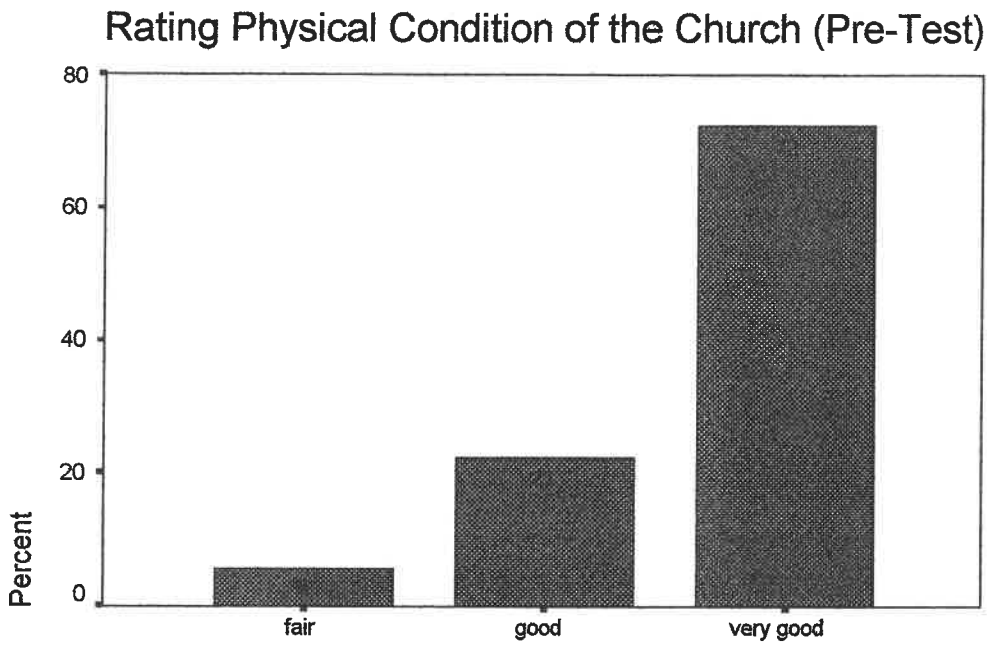
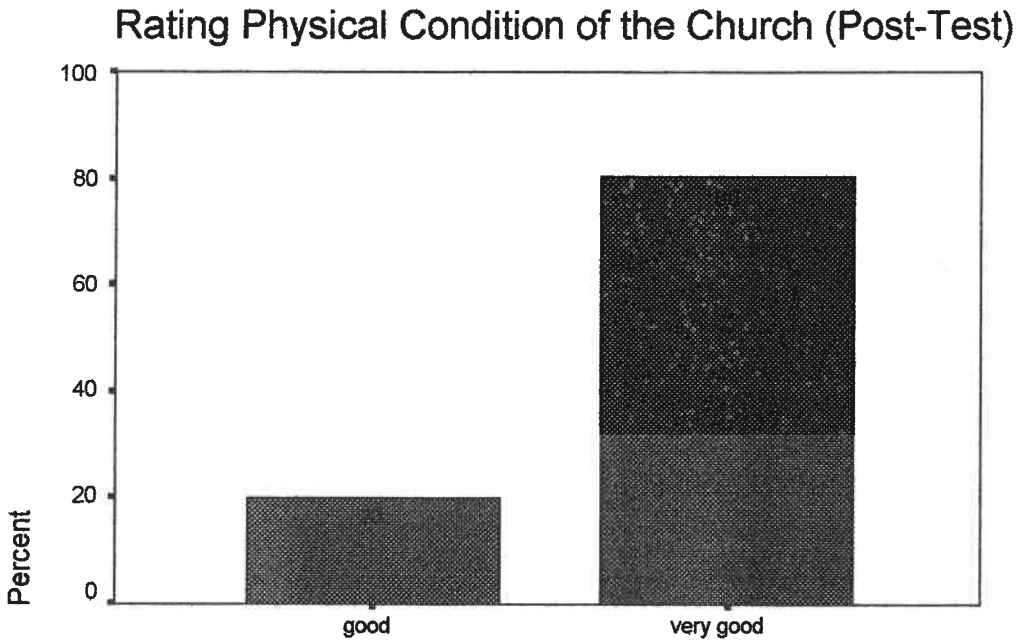
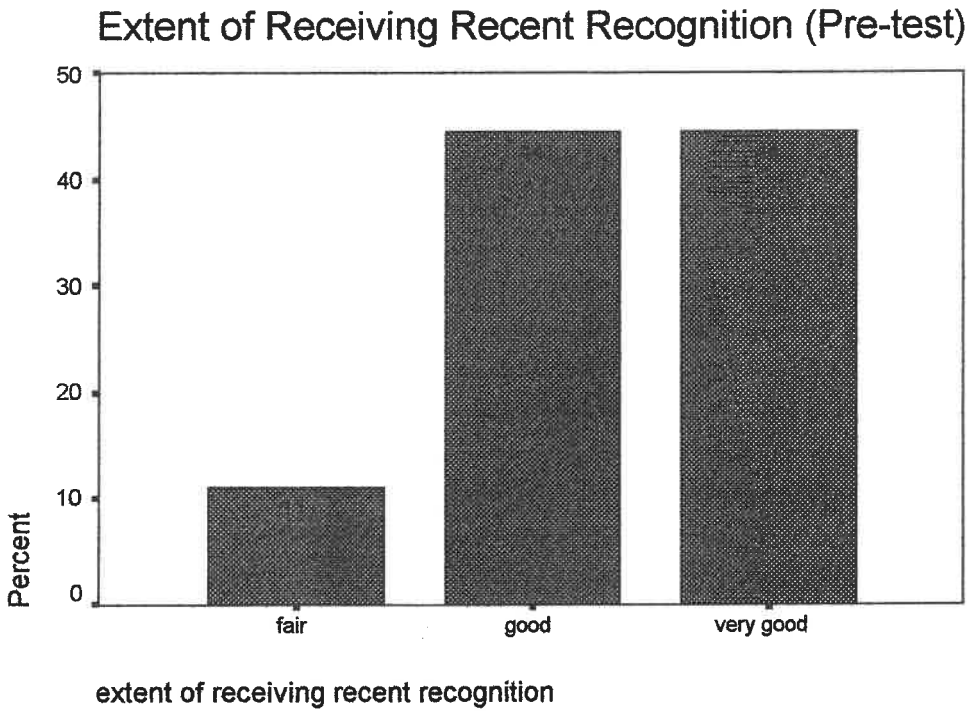
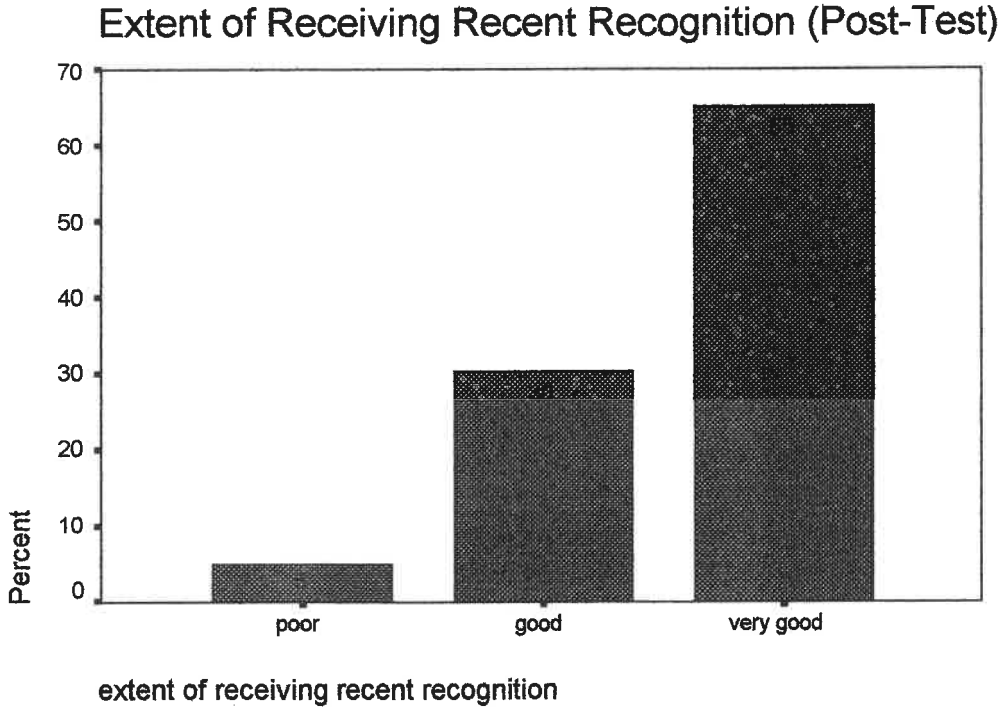
60
50
40
30
20
10
0
Percent
fair
good
very good
rating tools, equipment, etc.

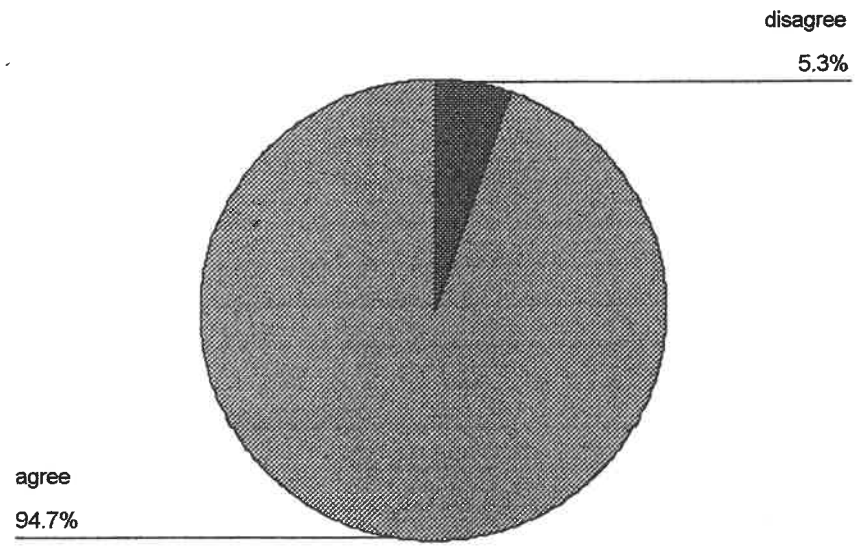

Rating Physical Condition of the Church (Pre-Test)
80
60
40
20
0
Percent
fair
good
very good
rating the physical church condition


Rating Physical Condition of the Church (Post-Test)
100
80
60
40
20
0
Percent
good
very good
rating the physical church condition

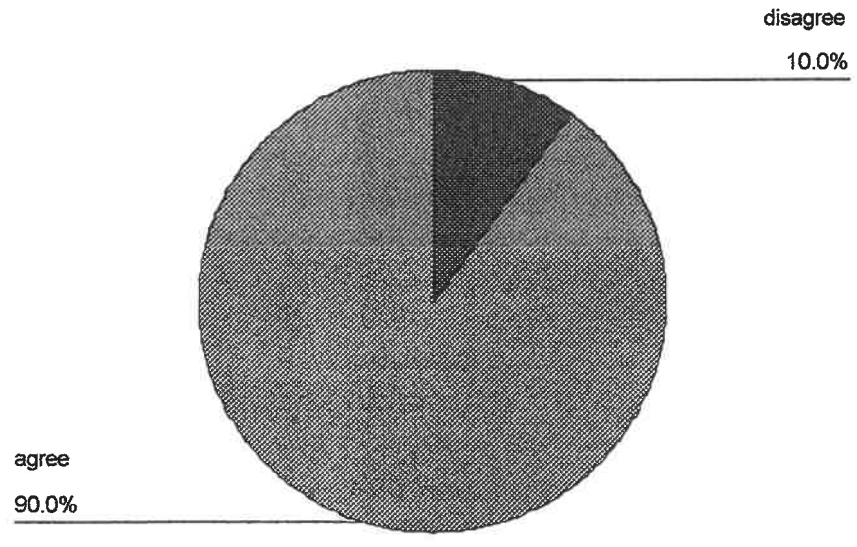

Extent of Receiving Recent Recognition (Pre-test)
50
40
30
20
10
0
Percent
fair
good
very good
extent of receiving recent recognition


Extent of Receiving Recent Recognition (Post-Test)
70
60
50
40
30
20
10
0
Percent
poor
good
very good
extent of receiving recent recognition

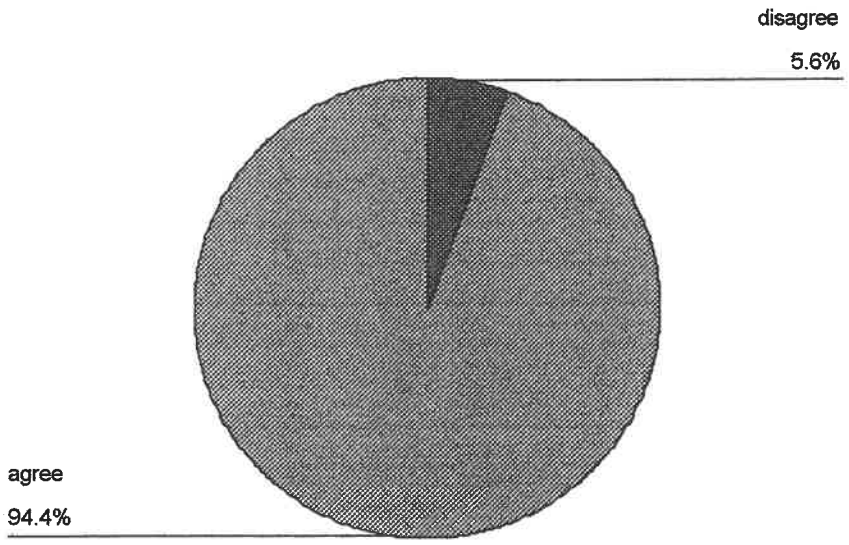
My Pastor Creates a Rich Environment (Pre-Test)



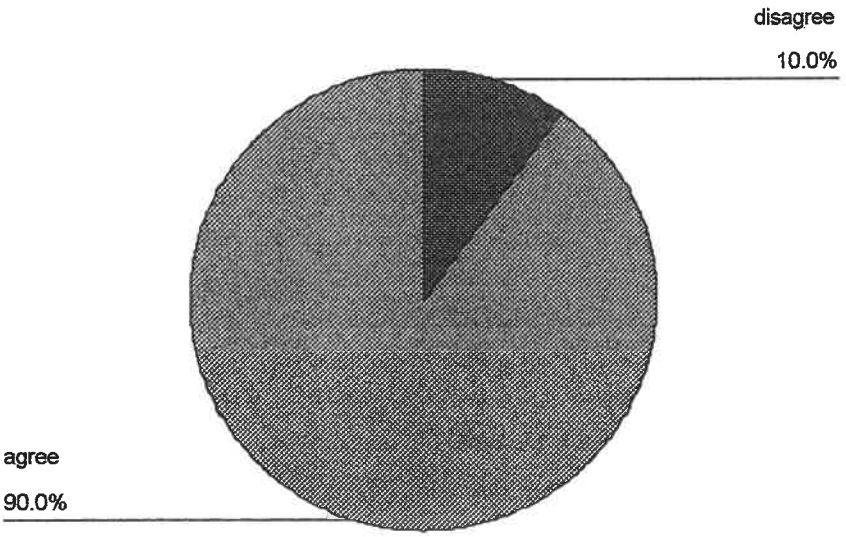

My Pastor Creates a Rich Environment (Post-test)



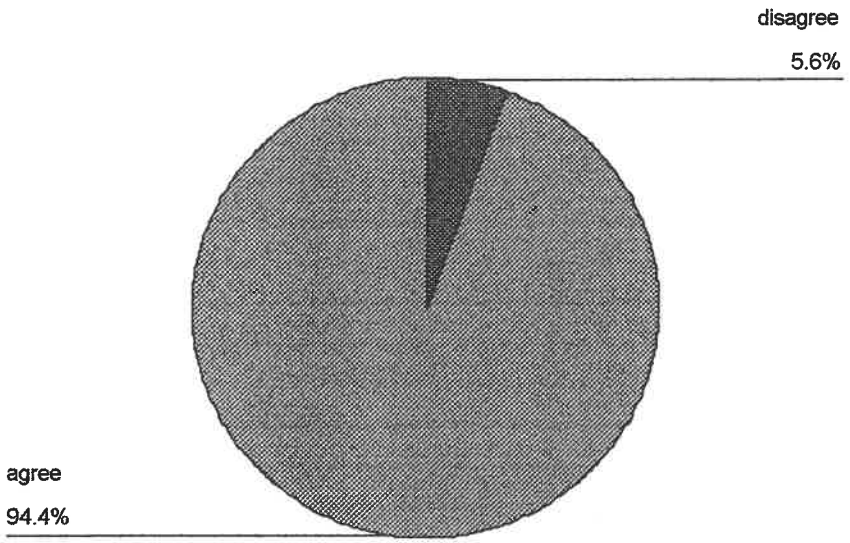
## My Pastor Listens to Me (Pre-Test)



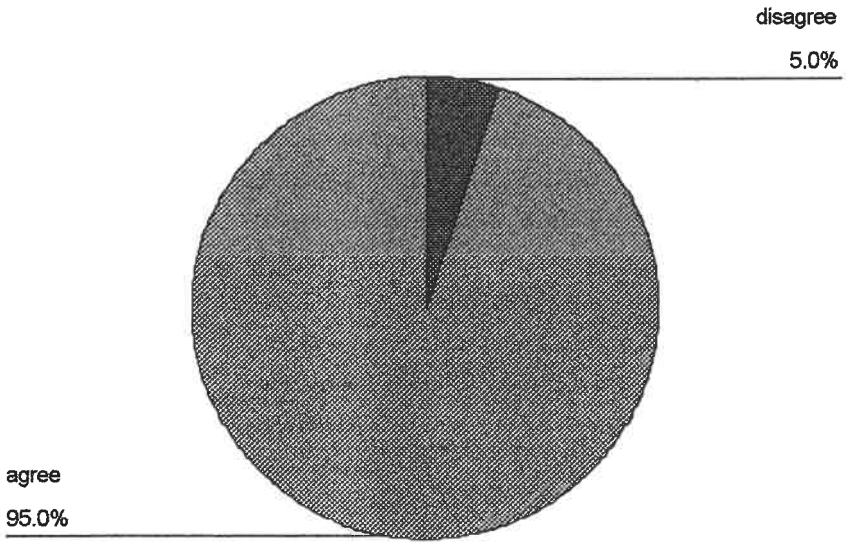

## My Pastor Listens to Me (Post-Test)

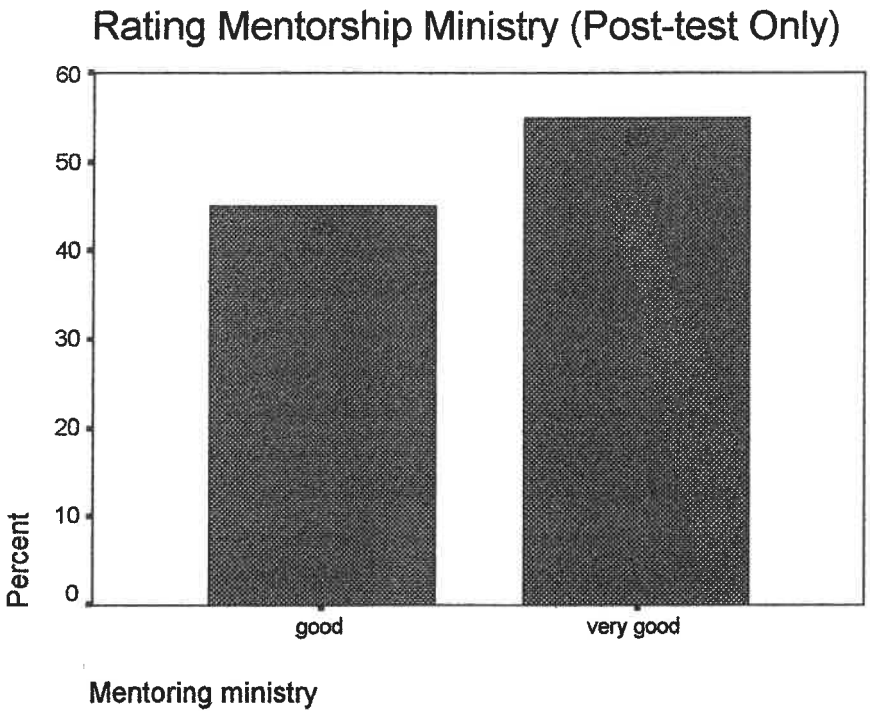


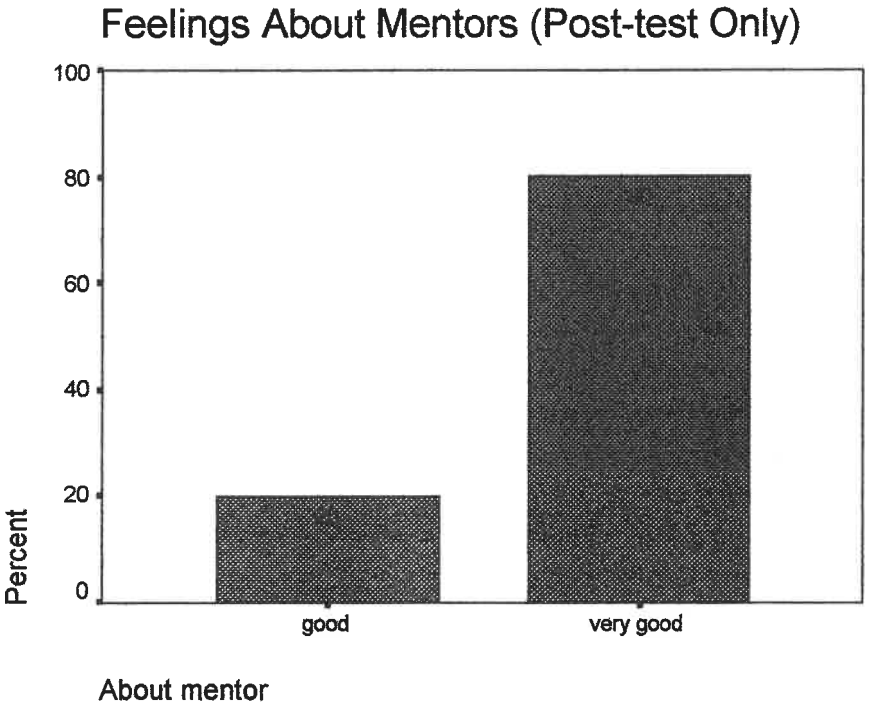
## Pastoral Interaction with Youth (Pre-test)

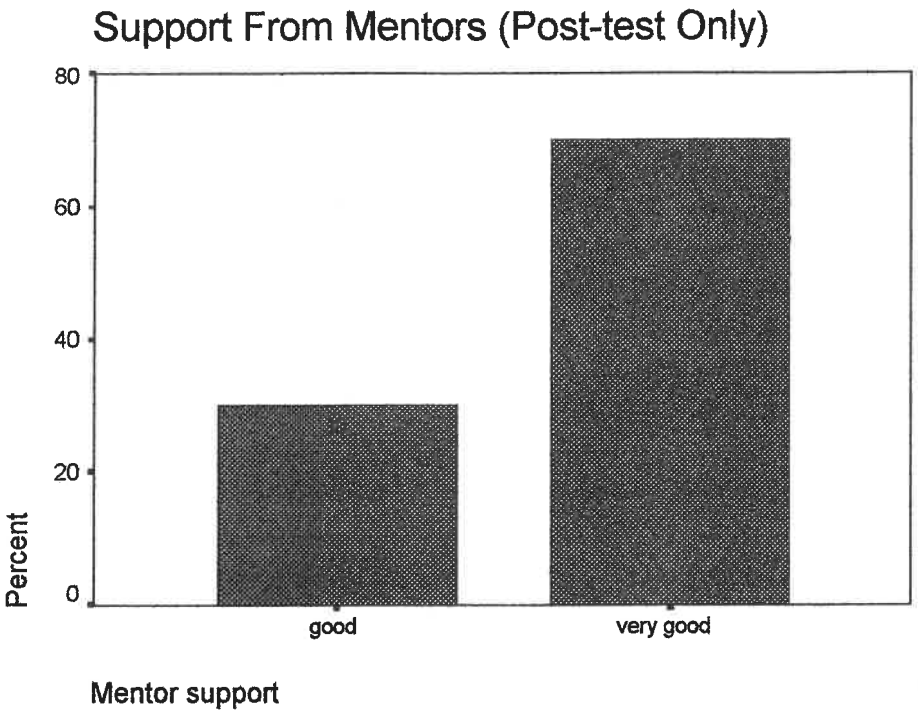


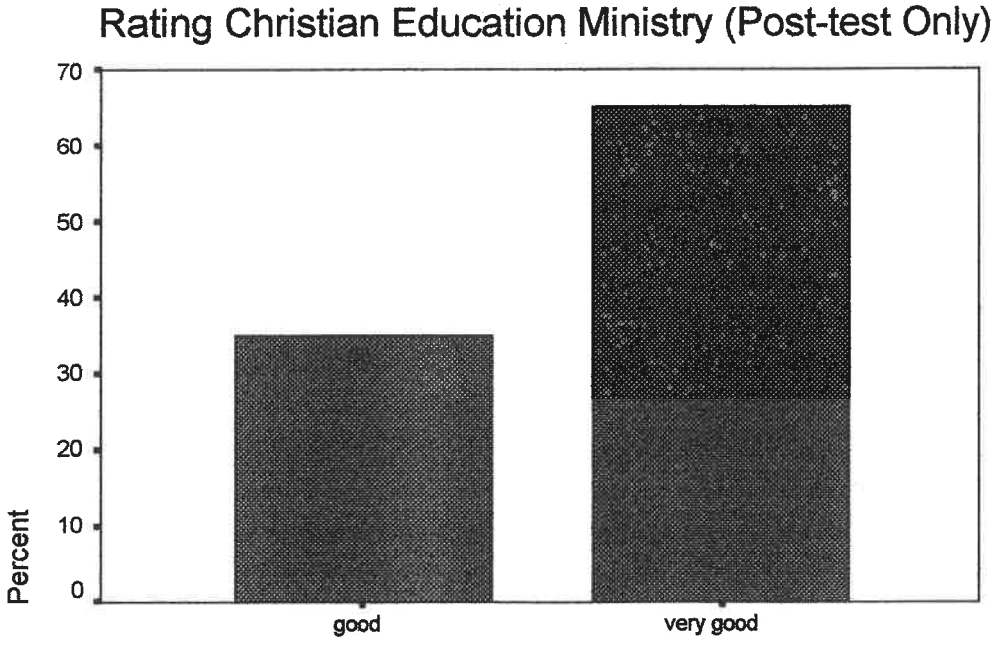

## Pastoral Interaction with Youth (Post-test)



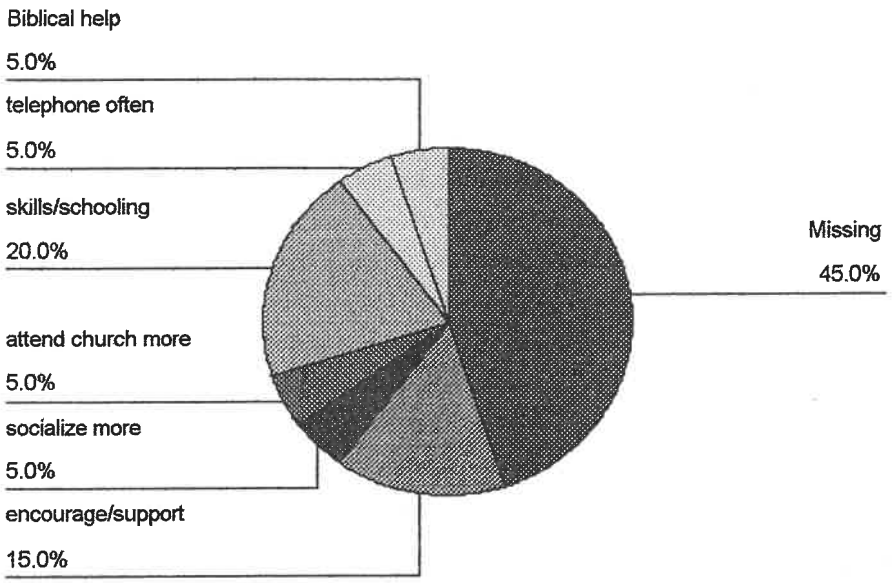

Rating Mentorship Ministry (Post-test Only)
60
50
40
30
20
10
0
Percent
good
very good
Mentoring ministry


Feelings About Mentors (Post-test Only)
100
80
60
40
20
0
Percent
good
very good
About mentor


Support From Mentors (Post-test Only)
80
60
40
20
0
Percent
good
very good
Mentor support


Rating Christian Education Ministry (Post-test Only)
70
60
50
40
30
20
10
0
Percent
good
very good
How would you rate the Christian Ed ministry

## Additional Tasks Wanted From Mentors (Post-test Only)



# APPENDIX B

SPRINGFIELD BAPTIST CHURCH MENTOR WORKSHOP

**Springfield Baptist Church**

**Mentorship Workshop**

**The Doctor of Ministry Program**

**Mentorship Ministry in a Rural African American Baptist Church**

Rev. Theodore T. Brown, Pastor

**May 20, 2006**

**Core Values**

The commitment is to serve God first, our family, church and communities as we continue to develop a stronger relationship with God. With this commitment, we can make the world a better place to live in.

**Serving God**

We will learn how to do service for the Lord by encouraging each person to move forward.

**Learning God's Word**

We must become educated in God's word to have a fulfilling life in following the written text.

**Having Shared Responsibilities**

We must encourage one another to move forward in the work of the Lord, by sharing the duties which has been given to each of us.

**Caring For the People of God**

We must not only think of ourselves but lend a hand to those who are in need of hearing the Gospel of Christ.

**Leadership**

We must become a leader in our homes, churches, and communities in taking charge of the things God has given to those who believe in his word.

**Springfield Baptist Church**

**Mentorship Workshop**

Mrs. Janice Whitehead, Chairperson Christian Education

Rev. Theodore T. Brown, Pastor

**May 20, 2006**

**10:00 a.m. - 12:00 p.m.**

| | |
|---|---|
| **Devotional Period** | Come to Order |
| **Opening Selection** | What a Fellowship |
| **Scripture Reading** | Joshua 1: 1-9<br>2 Timothy 2: 1-13 |
| **Morning Prayer** | |

**Statement of Purpose:**

1. Mentorship Ministry
2. Jr. Deacons
3. Jr. Missionary

4. Young Trustees
5. Mentors and Mentees pairing up to know one another.
6. Pre-test
7. Learning what core values have to offer the Body of Christ.

**Break-up Period:**

1. Senior members pairing up with youth.
2. The groups will have a sharing period.
3. The groups will return and have a sharing moment.

**Deacons and Missionaries Period:**

1. The deacons will speak to the young men about the role of a deacon.
2. The missionaries will speak to the young ladies about the role of a missionary.
3. The trustees will speak to the youth about the role of a trustees.
3. The three groups will returned from their session.

**Closing:** Benediction

**This workshop is based on the model of a "Mentorship Ministry in a Rural African American Baptist Church."** This Model is approved by United Theological Seminary Doctor of. Ministry, in Dayton, Ohio.

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